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## NOTES OF THE WEEK.

News of the surrender of Santiago came with intense relief that we were spared the horrors of a desperate assault and also, we may hope, the appalling ravages of yellow fever. But the end of this lamentable conflict does not seem to be yet in sight. This war between two nations so unequally matched ought to serve one good purpose, if it compels the peoples of Europe to realise what a greater conflict would mean. It is from the heart of the nations themselves that the power must come which shall ultimately control the war spirit.

SIR JAMES RAMSAY recently contributed to the *Athenaeum* a learned and exhaustive examination of the question of the date of King Alfred's death. The proposal for a national celebration of the approaching millenary of that event gives an immediate interest to the question. It seems that the promoters of this celebration are intending it to take place in 1901. But the date 901, for the king's death, appears to rest chiefly on a scribe's error in the Anglo-Saxon chronicle, and the real question, Sir James Ramsay says, is between 899 and 900. He himself regards 900 as the right year, and October 26 as the day. Subsequent correspondents have argued for another day, but to the non-expert it appears that the last year of the century would be rightly marked by this commemoration of one of the first of Englishmen, and one of the greatest, if not the greatest, of our kings.

THE Summer Assembly of the National Home Reading Union is to be held at Exeter during the last week of this month. The object of the meeting will be the study of the monuments with which the

district abounds, illustrative of the archaeology, art, and history of Early England. Many people do not realise how great a part Exeter has played in the history of England, or to how large an extent the history of England can be illustrated by the history of a single city. The beginnings of English history are to be traced on Dartmoor, while Exeter Cathedral illustrates the period of the Middle Ages, and in the Cathedral Library are most valuable documents (including the unique "Exeter Book"), which make admirable material for the illustration of lectures on appropriate subjects. The inaugural address will be delivered by Sir George W. Keke-wich, K.C.B., Secretary of the Education Department, the subject being "The National Home Reading Union in its Relation to Elementary Education." Short courses of lectures upon the architecture, botany, and geology of the district will be given by Mr. Francis Bond, Professor Baldwin Brown, Mr. A. W. Clayden, and Professor Weiss. The Rev. Canon Edmonds will lecture upon the Cathedral Library and its contents, Professor York Powell will lecture upon "Alfred, a West Saxon King," Mr. Israel Gollancz upon "The 'Exeter Book,'" and Major Martin A. S. Hume upon "Some West of England Worthies of Queen Elizabeth's Reign." The authorities of the Exeter Technical and University Extension College have generously placed the college premises at the service of the Union during the time of the Assembly. Social gatherings and receptions will form part of the programme, and a number of delightful excursions have been planned. The Assembly is not restricted to members of the Union, but is open to all on payment of a small fee. The full programme may be had at the office of the Union, Surrey House, Victoria-embankment, W.C.

THE thirteenth annual meeting of the National Vigilance Association was held at Exeter Hall on Wednesday, July 13. The chair was taken by Mr. J. Compton Rickett, M.P., who was supported by Messrs. H. J. Wilson, M.P., Samuel Smith, M.P., W. T. Stead, Mrs. Ormiston Chant, the Rev. W. Carlile, Dr. Nevis, and others. Referring to one important branch of the Association's work, the report described what had been done for the protection of girls going abroad, or coming to this country, in search of situations. Considerable progress had been made in offering protection and warning to such travellers. They had now a list of some 160 friends in ports and towns willing and able to help any girl, and on all the principal lines of continental steamers, and on the South African Union line, the warnings to girls were exhibited, and the lists of friends

distributed. Mrs. Ormiston Chant, speaking of the improvement of moral tone which in many respects had been secured, uttered a warning against too great complacency. It was one thing to gain an advance, and another to keep it. They must not think of rest, but press forward.

A MEETING in furtherance of the aims of the Industrial Law Committee was held on Tuesday evening in St. James's Hall, the Bishop of London in the chair. Mrs. H. J. Tennant, formerly H.M. Superintending Inspector of Factories, is President of the Committee, which aims at making the law effective for the protection of women and children. One of its measures is the creation of a fund for the indemnity or relief of women who give evidence to the factory inspectors of breaches of the law. The law, as Mr. Asquith said, is spontaneously obeyed by all right-minded employers, but unhappily in many cases there is need of such help as the Committee will be able to give, as an effective organ of public opinion. The need was well expressed by the *Daily Chronicle* :—

After half a century of factory legislation, how many girls and women are there who know about the laws passed for their protection—the laws as to the hours of work, the limitation of overtime, and the standard of healthy surroundings which are nominally guaranteed to them? Not many, if we except the textile operatives of Lancashire and Yorkshire. Yet the scores of regulations on which the health and well-being of multitudes of poor people are bound up are amongst the most precious of our assets, if only they could be realised. Men have trade unions to fight their battles; women, for the most part, have none. They are not only ignorant of their rights, but they are in any case, as Mr. Asquith pointed out in his sympathetic speech, too weak to enforce them. For these reasons the formation of the Industrial Law Committee is to be welcomed. The idea is not to stir up warfare between one class and another, but to see that justice is done to working women, and to help them to fight the battles which single-handed they dare not undertake.

THE Wesleyan Conference commenced its meetings at Hull this week, the hundred and fifty-fifth annual meeting of the governing body of the Wesleyan Methodist Church. The retiring President, the Rev. W. L. Watkinson, is succeeded by the Rev. Hugh Price Hughes, who was elected to the Chair by an overwhelming majority, the vote being unanimously confirmed by the legal hundred. The new President in acknowledging his election said "he claimed to be a real Wesleyan Methodist of the third generation. Every drop of his blood was Methodist blood, and every joy in his soul was the joy expressed in Charles Wesley's hymns. He had never feared nor flattered



his brethren. He had often argued with them, but felt nothing but kindness towards them. He had been looked upon as the special representative of the forward movement, but there were honoured men on that platform who had been leaders before him. Charles Garrett had nobly espoused the cause of temperance, Dr. Rigg that of national education, Dr. Stephenson the case of outcast children, Dr. Jenkins, the Grand Old Man of Methodism, Christian missions. These had been in the thick of the fray." Mr. Hughes was born in 1847, at Car-marthen, and commenced his ministry at Dover in 1869. In 1887, together with the Rev. Mark Guy Pearse, he was appointed to the West London Mission.

THE Salvation Army celebrated its thirty-third anniversary at the Alexandra Palace on Monday. Services and festivities of the most varied kind were held throughout the day, including the religious wedding of two prominent officers in the Concert Hall, the civil contract having been first entered into at the registrar's office. Representatives from many parts of the world were present, and one of the celebrations consisted of "Living pictorial scenes" of the work of the Army in America, India, South Africa, Japan, Scandinavia, and other European countries. General Booth, in the course of his annual address in the theatre, said that the Salvation Army, "instead of being a disturbing element amongst the populations of the earth, had become a powerful auxiliary of the forces of law and order, not only bringing to the obedience of love many members of the most reckless and dangerous classes, but exercising over large sections of the population a mighty influence for morality, sobriety, and good government. Instead of coming into competition with the Churches and other religious and philanthropic organisations, they had become the handmaids of them all. Moreover, they had set before the world a living justification for existence in the shape of self-denying, earnest, and determined men and women, raised up from lives of sin and selfishness, and consecrated, with all they possess, to the task of seeking and saving the most helpless and wretched members of its different nationalities."

At a recent conference of clergy and laity of the rural deanery of St. Martin-in-the-Fields the subject of "Church Reform" was considered. Among the speakers was Lord Hugh Cecil, M.P., who said that the process of building up a self-governing body in the Church would necessarily have to be a slow one, and he suggested that they should begin with the basis of the churchwardens, as representing the people. He doubted if the Church would be fit for self-government till there was a closer union between the High and Low Church parties. He deplored the existence of partisan bodies, such as the English Church Union and the Church Association. They constituted a veiled schism in the Church, and were as fundamentally opposed to Church unity as were the differences which divided Christian bodies from one another. Before they had self-government they must have more of that unity of spirit in the bond of peace for which the Church daily prayed. The bitter paragraphs and articles in the High and Low Church papers, the scorns and

scoffs of the opposing parties, would have to disappear before the Church would be ready for self-government.

At the recent anniversary meetings of the American Unitarian Association the opening address was given by the Hon. Carroll D. Wright, who concluded with the following words, which we also may be the better for attending to:—"Young men are apt to grumble. They should not do this, but co-operate. . . . Young ministers should grow to their maturity, and not expect it in their early life. I appeal to them to help to secure organised effort; to think of the denomination and the principles for which it stands, and not too much of themselves, so that, when they make their assaults against the enemies of mankind—selfishness, narrowness, bigotry—and they fall back bruised, disappointed, and may be discouraged, they will have the abiding principle which will enable them to renew the attack. Sympathy with life itself, contact with humanity in all its phases, a knowledge of the weaknesses of men gained through observation and experience—these are the things which, in addition to the training of the divinity school, fit a young man for the pulpit. The pulpit will never lose its influence, because through its personality there is power. The printed page is all well enough and influential, but the very statements of the printed page come with greater force through the personality of the pulpit. There is no nobler work, when the spirit is in it, than that of preaching the gospel of the Great Master; but the man who has been down into his Gethsemane can preach it with more force, can get nearer the hearts and the lives of men, than the minister who has never been there. Every man, in order to give the best fruition of his life, must have the discipline which comes through some experience in his Garden of Gethsemane."

A WRITER in the current number of the *British Friend* sums up some impressions of the recent Yearly Meeting, which was not without hopeful auguries for the future of the Society. The following testimony contains matter for sincere congratulation, and may serve to remind us of an ideal which should quicken the endeavours of all earnest religious people:—

The air is clearing; of controversy pure and simple we hear less and less. We shall never all think alike, but we are realising that points of difference can to a great extent be sunk in the presence of common interests and common work. It is being increasingly recognised by earnest and moderate men of all schools of thought, that there is a broad path of holy living and Christian doing and consecrated thinking, upon which all can walk in the unity of a wise and Christ-like tolerance. We have need—most pressing and urgent need—of every one of these schools of thought, if our small and sheltered portion of the church universal is to be visited by freshening breezes from the wide lands surrounding it, and if the rain and sunshine are to do their gracious offices within our borders. . . . We need the carefully thought-out train of reasoning, and we need the intuition of love; we need intellectual acumen and untought fervour; and we thankfully acknowledge that we have all these helpful gifts in our midst, and that all these lines of teaching are followed out among us. . . . We cannot divorce intellectual development and evangelical zeal without grievous loss to both.

UNDER the title "Education and Popular Control," the Rev. J. Hirst Hollowell, secretary of the Northern Counties Education League, has published a pamphlet in reply to recent addresses by the Archdeacon of Manchester. (John Heywood, 3d.) A universal School Board system, with unsectarian religious teaching and genuine popular control is what Mr. Hollowell pleads for. The vigorous style of the pamphlet will be seen from the following extract:—

It is admitted by the Archdeacon that a system dependent upon voluntary contributions is a half-starved system. He says it is quite unworthy of the importance of education that it should be left to the "precarious and fitful support of private generosity." He might have gone further and struck out the word "generosity," which has no right whatever to be used in this connection. The voluntary contributions represent no sacrifice. Far more than their value comes back to the givers, for they save themselves from having to pay larger rates, they keep their Sunday-school buildings in repair out of day-school income, they can compel thousands of day-school teachers, whose salaries come from the taxes, to teach their Sunday-schools, play their organs, train their choirs, and generally act as a second line of curates, without salary for their special duties.

In a recent article on the question "Are Englishwomen growing worse?" the *Spectator* gave reasons for regarding the accusation suggested by such a question as unfounded, the greater publicity of the present leading to a mistaken emphasis on the criminality which undoubtedly existed, while the large increase of self-sacrificing philanthropic work was not brought into the same prominence. At the same time the following warning was added:—

The good women of our day are too much inclined to tolerance. A great many, while earnestly fighting evil, are inclined to regard it very much as doctors regard disease—that is, as something which it is their business to cure, but which springs from conditions for which the patient is irresponsible. Numbers grow so "experienced" that they treat it as a thing which must be, like typhoid, and while concerned to remove it, have ceased to feel at evil either horror or disgust. . . . The excessive tolerance of such good women is often mistaken by themselves for Christian charity, but its effect when pushed too far is to destroy the healthy pressure of the fear of opinion upon those who are attracted by an evil design, but not yet guilty of it. The Hindoo notion that an action can be right for Ram and wrong for Prabhu is attracting many philanthropic minds, and has a dangerously solvent effect upon the distinction between right and wrong. It will, if the notion spreads, poison opinion, depriving it of all its terror, and therefore of all the protection it affords, not only to society, but to the weak against temptation. This error, however, at present affects discussion much more than conduct, and does not affect our conclusion, which is that Englishwomen of the better class have within the last half-century distinctly improved—one reason, at least, why the blackness of the bad seems to the average mind so very black.

THE Southern Unitarian Association, it will be seen from an advertisement in another column, is to meet at Bournemouth on Wednesday next for its annual meeting. In the afternoon the Rev. Charles Hargrove is to preach, and the business meeting, tea, and public meeting in the evening follow in close succession. In the height of summer by the sea this betokens an energy of life which ought not to go without its due reward. Mr. Hargrove's sermon we hope to print in full next week.



## JOHN SMITH.—III.

OF John Smith personally there is little to be learned beyond the few facts of his life and the clear impressions of his character recorded by his first Editor, Dr. John Worthington (afterwards Master of Jesus College, Cambridge), and by Symon Patrick (afterwards Bishop of Ely), in the funeral sermon which he preached in the chapel of Queen's College. Smith entered the University, in 1636, at what would then be considered the unusually ripe age of twenty, being admitted as a sizar of Emmanuel. Probably his father, a Northamptonshire farmer in a small way, could not do much towards his support; and Smith's gratitude to his tutor, Whichcote, was due not only for his assiduous direction of his studies, but for a "seasonable provision for his support and maintenance when he was a young scholar." Whichcote, doubtless, expected that Smith's ability might be devoted to the service of his college; but when, in 1644, he was of M.A. standing, he was precluded from obtaining an Emmanuel Fellowship by the fact that there was already a Northamptonshire Fellow, and, by the statutes then in force, two natives of the same county could not hold Fellowships at the same time. Smith was, however, elected at once to a Fellowship at Queen's College, after having been examined and approved by the Westminster Assembly of Divines. At Queen's he filled the offices of Hebrew Lecturer, Greek Prælector, Dean, Catechist, and Bursar; and there he died of consumption on August 7, 1652. There is no record of his doings, no story of his life, save such as is written in the grateful tributes of those who knew him or had been taught by him. But throughout the stately preface of Worthington, and the formal panegyric of Patrick, there is an undercurrent of restrained emotion which is more eloquent than the written word. Patrick preaches from the words, "And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof" (2 Kings ii. 12): and he says at the outset, "When I saw the blessed spirit of our brother—shall I say?—or our father, making haste out of that body which lies before us . . . the good genius of this place, which inspired us with so much sense of learning and goodness, taking its flight and leaving this lower world: at whom my soul caught, as I fancied Elisha to have done at Elijah, and I cried out, 'O my father, my father,' &c. And further on there is this touching little conceit about Elijah's mantle: "It had not been lawful, I know, to have worshipped Elijah, though he had been an angel; but yet, methinks, I see Elisha bowing down, with some respect, to the very mantle which fell from his master, and taking it up as a precious relique of so holy a man. And I could very well pass some civility upon the gown in which this holy man departed used to walk, out of the great honour which I bear to him. There was so much of divinity enshrined in this excellent man's soul, that it makes everything about him have a kind of sacredness in it, and will make his name to be always as a sweet odour unto us."

Of the "Discourses" which have come down to us (there were "other pieces of this author's which may make another considerable volume," but they have never yet seen the light), the most noteworthy are: the first, "On the True Way or

Method of Attaining Divine Knowledge," the fifth, "On the Existence and Nature of God," and the ninth, entitled "The Excellency and Nobleness of True Religion"; this last being surely one of the finest pieces of religious writing in our language. For an orderly analysis of Smith's philosophy, the reader may be referred to the late Principal Tulloch's "Rational Theology": our present concern with him is as a contributor to those stores of religious thought and speech which are for men of all schools and all churches. Mr. Arnold complained that Dr. Tulloch treated Smith too exclusively as a philosopher. It is certainly possible to give the philosophical fibre in a summary, without the beauty of expression and fancy: but, perhaps, the converse is not possible, for everything is *ad rem*—there is no redundancy, and the flowers are very close to the logical stalk. Hence it is not very easy to detach illustrative passages from their context; yet some such attempt to convey the flavour of Smith's own writing must occupy the remainder of our space. Here are a few sentences from the fifth discourse, where he is maintaining a proposition derived from Cicero—"that seeing there is such an intercourse and society, as it were, between God and men, therefore there is also some law between them, which is the bond of all communion." "God himself, from whom all law takes its rise and emanation, is not *exlex*, and without all law, nor, in a sober sense, above it. Neither are the primitive rules of his economy in this world the sole results of an absolute will, but the sacred decrees of reason and goodness. I cannot think God to be so unbounded in his legislative power, that he can make everything law, both for his own dispensations and our observance, that we may sometimes imagine. We cannot say, indeed, that God was absolutely determined from some law within himself to make us: but I think we may safely say, when he had once determined to make us, he could neither make us sinful, seeing he had no idea nor shadow of evil within himself; nor wrap up those dreadful fates within our natures, or set them over us, that might secretly work our ruin, and silently carry us on, making use of our own natural infirmity, to eternal misery. Neither could he design to make his creatures miserable, that so he might show himself just . . . this is not Divine Justice, but the cruelty of degenerated men." So calmly does this young man, dwelling under the very shadow of the Westminster Assembly, brush aside the entire Calvinistic conception of law as divine decree. It is scarcely controverted; Smith never stays in the arena of controversy—he hastens in the next sentence to the affirmations which are to him of first importance. "But as the Divinity could propound nothing to itself in the making of the world, but the communication of its own love and goodness; so it can never swerve from the same scope and end, in the dispensation of itself to it. Neither did God so boundlessly enlarge the appetite of souls after some all-sufficient good, that so they might be the more unspeakably tortured in the missing of it; but that they might more certainly return to the Original of their beings. . . . And so we come to consider that law embodied in the souls of men which ties them again to their Creator, and this is

called the *law of nature*; which, indeed, is nothing else but a paraphrase and comment upon the nature of God, as it copies forth itself in the soul of man. Because God is the first mind and the first good, propagating an imitation of himself in such immortal natures as the souls of men are; therefore, ought the soul to renounce all mortal and mundane things, and preserve its affections chaste and pure for God himself; to love him with a most universal and unbounded love. . . . And because all those scattered rays of beauty and loveliness, which we behold spread up and down over all the world, are only the emanations of that inexhausted light which is above; therefore, should we love them all in that, and climb up always by those sunbeams, unto the eternal Father of Lights\*: we should look upon him and take from him the pattern of our lives . . . and in all our behaviour in this world—that great temple of his—deport ourselves with that humility, meekness, and modesty that become his house . . . and frame our hearts and lives according to that pattern which we behold in the mount of a holy contemplation of him."

Perhaps, by pressing sentences rather too closely together, we have suggested a rather more rapid passage from one metaphor to another than would strike the reader of the whole passage; we trust, however, that we have not sacrificed the impression of a sustained and simple eloquence. Smith appears to occupy an exactly intermediate position between the sententiousness of Whichcote and the exuberance of Culverwel, whose "Light of Nature" appeared in the year of John Smith's death.

It is not often that Smith relaxes into a smile, save when his copious memory supplies him with a happy touch of allusion or an image which, if far-fetched, was worth fetching. But he spends a little acidulous humour upon two things—materialism, in the sphere of theory, and hypocrisy, in the realm of religious life. Under the first head we might instance the sentences in which he deals with the Epicurean theory that mind is, after all, but a quintessence, or efflorescence, of matter. "So," says he, "that the very grass we walk over in the fields, the dust and mire in the streets that we tread upon, may, according to the true meaning of this dull philosophy, after many refinings, macerations, and maturations, which nature performs by the help of motion, spring up into so many rational souls, and prove as wise as any Epicurean, and discourse as subtly of what it once was, when it lay drooping in a senseless passiveness." There is a passage at the end of the discourse on "The Vanity of a Pharisaical Righteousness," which shows that Smith's keen observation (of some of his Puritan contemporaries, we suspect) might have qualified him for a high place among the English character-writers. We can only string together a few sentences:—

"Men may make an imitation, as well of those things which we call the *internals* of religion, as of the *externals*. There may be a semblance of inward joy in God, of love to him and his precepts, of dependence upon him, and a filial reverence of him, which, by the contrivance and power of fancy, may be represented in a masque upon the stage of the animal part of a man's

\* Compare the beautiful line in George Herbert's "Mattens":—"Then by a sunne-beam I will climb to thee."



soul. Those Christians that fetch all their religion from pious books and discourses, hearing of such and such signs of grace and evidences of salvation, and being taught to believe they must get those, that so they may go to heaven: may presently begin to set themselves to work, and in an apish imitation cause their animal powers and passions to represent all these. . . . We may truly say of all mechanics in religion and our mimic Christians, that they are not so much actuated and informed by their religion, as they inform that; the power of their own imagination deriving that force to it, which bears it up and guides all its motions and operations. And, therefore, they themselves can now mould it as themselves please . . . they can furnish this domestic scene of theirs with any kind of matter which the history of other men's religion may afford them, and act over all the experiences of that sect of men to which they most addict themselves, so to the life, that they may seem to themselves as well experienced Christians as any others; and it may be, soar so aloft in self-conceit as if they had already made their nests among the stars, and had viewed their own mansion in heaven."

We may mention, in conclusion, that a valuable reprint of Smith's "Discourses," with careful verification of references and adduction of originals was produced in 1859 from the Cambridge University Press, under the editorship of the Rev. H. G. Williams: and at the same time draw attention to an excellent little volume of selections from Smith, edited by the Rev. W. M. Metcalfe, and entitled "The Natural Truth of Christianity." (Paisley. 2nd Edition. 1835).

J. EDWIN ODGERS.

#### PICTURE LANGUAGE AND MIRACLE STORY.—IV.

##### RAISING THE DEAD.

"Raise the dead."—(Matt. x. 8.)

(i.) "HEAL the sick, raise the dead" is Jesus' command to his disciples, and "the dead are raised up"—(Matt. xi. 5)—is his somewhat startling message to John the Baptist. We therefore accept it as true that in some sense or another Jesus intended to raise the dead; and that also he was satisfied in his own mind that in the sense in which he meant it he had succeeded in raising the dead.

This apparently miraculous record is thus found to proceed from the lips of Jesus himself. The Evangelists have copied theirs from his. Our first business is to interpret this picture of his ministry as it is presented to us by Jesus, and then afterwards to interpret the later copies in accordance with it.

What, then, did Jesus mean by "the dead," and what did he mean by the word "raise" [Greek, to awaken, wake up, rouse, stir up]?

The first thought which such an expression suggests to most of us is the thought of a dead man's body being raised to life again. Life, to most of us, is the life of the body, and death with its terrors as we conceive them, is the death of the body. Consequently we think of death and resurrection mainly, indeed almost exclusively, in reference to the body, and we interpret the language of the greatest religious teacher whom the world has ever known as if he thought as we think, and cared as we care, most of all for the body. And yet one single moment of reflection

upon what the spirit of Jesus was, and wherein pre-eminently it differed from ours, must recall us to the exercise of a little common-sense. Jesus differed from us in just this one matter—that his first thought of life was of the life of the Spirit, his only terror was the fear of spiritual deadness, and to the life of the body—what he should eat and what he should drink—he paid no thought, and of men who could do nothing worse than kill the body he was not afraid. Life to Jesus was the life of the Spirit, consequently death to him was that sin which destroyed this life. He came that men might have *life*, in this spiritual sense, and might have it more abundantly. No man could *live*, in his sense, by bread alone. Life as he understood it, was *more* than the food. It was not eating and drinking, but the knowledge of God. "The words that I speak unto you are *life*." (John vi. 63.)

Surely we have said enough now to suggest to the thoughtful reader that there is some difficulty in supposing that Jesus' first thought was always of the body. Why, then, in this case? Is it not pre-eminently difficult here, when he is speaking of "life" in that peculiar sense in which he is able to promise it to others? Is it not morally impossible that his thoughts should be concentrated on the body when his subject is "the raising of the dead?"

These reminiscences of the Master's way of thinking about "life" will, however, do something more than merely negative the physical interpretation. They suggest the spiritual. They remind us that many whom we, seeing their bodies, should speak of as "living," Jesus, seeing their souls, would speak of as "dead."

To whom, then, of all people would Jesus most wish to give life—to the living who had it? or to the dead who had it not? Surely to the dead. It was the dead souls who needed it. To these spiritually dead, then, Jesus wished to give "life." But there was a difficulty. Jesus' ideal of life was high, much higher than theirs. Jesus faces this difficulty. He will overcome it. He will "raise," or "rouse," or "wake up" these dead up to his own higher standard of "life." On purely general grounds, then, we urge that the spiritual interpretation is much the more probable.

(ii.) We turn next to the use of this kind of language in certain particular cases. We have a striking instance of it in the Parable of the Prodigal Son.

No one will dispute the purely spiritual intention of the story. But few, perhaps, have realised its miraculous conclusion. The Picture Language of Jesus, entering suddenly towards the end of the story, introduces us to a feast held to commemorate the resurrection of a young man from the dead. It reminds us of the supper at which Lazarus served after he had come back from the grave. The father acknowledges the dead man, now alive again, as his son, and all, save the elder brother, are rejoicing. This latter is, therefore, reminded of the greatness of the occasion and the miraculous event, "For this thy brother was dead," says his father, "and is alive again." (Luke xv. 32.)

For once we have a Miracle story of the raising of the dead issuing direct from Jesus' own lips, with a feast in its honour and every accompaniment of attestation to the fact! Here, too, we have Jesus'

own clear emphasis on its spiritual meaning, and not a shadow of a doubt as to what all this death and resurrection means. Here, then, the interpretation of the phrase "raising the dead" is one that we can rely upon. How did the dead "rise" or "arise" in this case? What sort of death had the young man died, and in what sense was he alive again? Clearly he was dead in trespasses and sins, but he rose from the dead in this way: he said "I will arise," and after that he "arose" and was raised to the life of righteousness. In this case, then, Jesus tells the story of a young man's repentance in the language of his death and resurrection. Do the Evangelists ever do the same? Do they tell us any story of how Jesus raised a young man from the dead and restored him to his father's house, or his mother's? Let us look at Luke vii. 11-17. It is there recorded how a certain widow had an only son who—like the prodigal in the parable—was dead to her and to everybody else. When Jesus came to Nain he met this young fellow in the gate of the city, where idlers would most resort, and found the young fellow's companions were carrying him off—he was "one that was dead"—and his mother followed and was weeping. Jesus had compassion on the woman. "Young man!" he said, stepping up and laying his hand on him whilst the others stood instantly still, "young man, I say unto thee arise." He that was dead "sat up" and "began to speak." What he said we do not know, nor anything further that Jesus said to him: "God said, Honour thy mother" (Matt. xv. 4) may suggest the one, and "I will arise and will go unto my mother and will say unto her, Mother, I have sinned against heaven and before thee and am no more worthy to be called thy son" might appropriately describe what the young man began to say. More appropriate still is the actual record, "And he gave him to his mother." Whether they killed the fatted calf and had a feast or not we do not know. But they glorified God for the prophet's visit, and the report of him went forth in all the region round about.

Is this the true story? If not, why not? It is true to Jesus, true to his spirit, and true to his language. We interpret it, then, as a true story of a prodigal son.

(iii.) We turn now to a different subject. We have spoken hitherto of spiritual death. We turn now to deal with cases in which physical death has occurred. The mark of distinction is noteworthy. In dealing with spiritual deadness Jesus attempts no mitigation of its sorrow. He does not say of the prodigal son, "our friend has fallen asleep," nor to the widow at Nain that her son "is not dead but sleepeth."

No, this really *is* death, the young man in each case was dead *spiritually*, therefore *dead*, and the deadness is emphatic.

Why, then, in the case of Lazarus and of Jairus' daughter does Jesus speak so differently? Clearly the death he has now to deal with is of a different kind. It is the death of the body. This really is not death; it only appears to be terrible, but is not. The thought of death must be removed, and that of life must replace it. The spirit lives, though the body is dead. Jesus, therefore, explains what death really is: "The child is not dead, but sleepeth." (Mark v. 39.) "Our friend



Lazarus is fallen asleep." (John xi. 11.) Thus, and in this sense, by his inspired confidence in their immortality, Jesus "raised" these departed ones "from the dead," and placed them among the living in the thought and faith of the mourners.

Here, then, we have a second spiritual interpretation of the phrase "raise the dead." In all cases where physical death had actually occurred we understand that the disciples were commanded to give to the mourners immediate assurance that their friends still lived [compare what the disciples said when Jesus himself died]. Thus the mourners had their dead "raised up," and were "comforted" as Jesus promised they should be: "Blessed are they that mourn, for they shall be comforted."

(iv.) In conclusion, if this interpretation of Jesus' language be accepted, it excludes as impossible the supposition that in cases of death he attempted to raise the body. For it shows us that, on the contrary, he regarded the body as finally destroyed, and only pleaded that the soul was not destroyed with it.

That the Evangelist, perplexed by the language and by the conflicting versions of the story in the oral tradition, should have added the Miracle version on to the spiritual, and combined the two into one, need not surprise us. Thus we regard it as true that Jesus, beside the dead bodies of Jairus' daughter and of Lazarus, taught Jairus and his wife, taught Mary and Martha, to believe in the immortality of the soul. On to this true story, the confusion of language has added the Miracle version, that Jesus then proceeded to raise the dead body with all the attendant *éclat* that the imagination could picture.

We have only to add that so far as the raising of the dead is concerned, the loss of the Miracle does not involve the loss of the power of the Gospel. But rather, as it seems to us, whilst the Miracle stories crumble to their dust, the spirit of Christ that was buried in them rises from its tomb, and the immortal teachings of the Master are yet clearer than before.

WILFRED HARRIS.

#### PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

*History of Dogma.* Vol. IV. By Dr. A. Harnack. 10s. 6d. (Williams and Norgate.)

*The Churches of the East.* By W. M. Sinclair, D.D. 1s. 6d. (Elliot Stock.)

*Ideals of the East.* By H. Baynes, M.R.A.S. 5s. (Sonnenschein.)

*The Polychrome Bible.* "Leviticus." 6s. (Clarke and Co.)

*Theosophical Review, Historical Review, English Illustrated, Review of Reviews.*

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 75, Lancaster-gate, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. C. A. Tate, £3 3s.; Mrs. Oram, 10s.; Dora, 5s.

#### LITERATURE.

##### AUGUSTINE'S CONFESSIONS.\*

OUR readers were indebted at the beginning of the present year to the Rev. Charles Hargrove for two articles on St. Augustine and his "Confessions," and for a further article on his death. Those who desired from the interest thus awakened to possess a copy of the "Confessions," in an English translation, but did not know which to procure, will find Dr. Bigg's new edition admirably suited to their purpose. It is the first volume of a Library of Devotion in course of publication by Messrs. Methuen, convenient in form, beautifully printed, and altogether attractive in external appearance, while the translator's Introduction is just what is needed to give zest and fuller intelligence to a first reading of this famous work.

The quality of the Introduction will best be seen from one or two extracts. The "Confessions," Dr. Bigg says, holds a recognised place, some will think the highest place, on the list of devotional books, and he proceeds to compare it with three other of the best known books of the kind, by Thomas à Kempis, Pascal, and William Law.

"From a literary point of view Augustine's book is neither so poetical as the 'De Imitatione,' nor so keen as the 'Pensées,' nor so practical as the 'Serious Call,' though it combines all these qualities in an eminent degree. But its supreme value depends on something very different from artistic excellence. It is a self-revelation. On the one hand it is the record of a moral struggle, a confession—a penitent's confession, which, whatever allowances are to be made for inevitable lapses of memory, is written with absolute truthfulness as in the sight of God. On the other hand it is the authentic disclosure of a rare intelligence, and of the process by which that intelligence lifted itself, or, as St. Augustine believed, was lifted up from doubt to certainty."

The record of the intellectual and the moral struggle is blended throughout the book, and in fact both end in the same act of spiritual surrender.

"He went through the whole bitter experience of a divided nature at school, at the University, in the streets, in his profession. It is the familiar but generally carefully disguised story of wilfulness and vice, 'a stormy youth,' as we politely call it, followed by the decent selfishness of the grown man, who knows that he must keep within bounds if he is to get on. And it is noticeable how little external help he received and how little profit there was even in the help that did reach him. Indeed, this is one of the main lessons of the book. Precisely the same circumstances that give birth to our 'problem novels' shaped Monnica, and precisely the same experience that makes a clever self-seeking barrister produced Augustine: This was in his eyes the deepest mystery of life. Why did Monnica hear God's voice in the angry taunt of a slave girl? He was left almost entirely to himself. His mother could not control him, his friends were inferiors, Ambrose he scarcely knew except as he saw him in the

pulpit. There was no particular reason of interest why he should join the Church. The Rhetoric professor stood very much in the position of the modern biologist. The Church admired his learning, valued his good word, laid itself out to capture him, but did not interfere with his promotion. When Augustine came to reflect upon the singular relation of circumstances to life, he felt that his course had been shaped by something more than his own will. Love had been calling him, drawing him, gradually kindling an answering love in his own wilful heart. But why in his and not in others? This is the question that no man can answer. Augustine is commonly spoken of as a Predestinarian. But those who read the 'Confessions' will see that what he means by predestination is not the fiat of an arbitrary will, but the attraction of one personality for another."

That power to which Augustine at last surrendered spoke to him through the Catholic Church, and he became a great churchman. The story of the "Confessions" brings him only to the threshold, when he was about to enter on that career, which indelibly impressed his influence on the subsequent development of Christian theology. The present edition ends with the ninth book, which closes with the death of Monnica, his mother. Of the remaining four books of the original work, the last three have not been included in any recent editions, as they are very different in character, containing a commentary on the first chapter of Genesis. But the tenth book has usually been included, and its omission by Dr. Bigg seems to us much more doubtful. It is true that the dramatic incidents of the story are completed in the ninth book, but the tenth is a meditation on the nature of the author's inward life with God, looking back on his conversion, and contains such passages as the following, which it seems strange to omit from the work in a Library of Devotion.

"Not with doubting, but with assured consciousness do I love Thee, O Lord. Thou hast stricken my heart with Thy word and I loved Thee. Yea also heaven and earth and all that therein is, behold, on every side they bid me love Thee; nor cease to say so unto all, that they may be without excuse. But more deeply wilt Thou have mercy on whom Thou wilt have mercy, and wilt have compassion on whom Thou hast had compassion; else in deaf ears do the heaven and the earth speak Thy praises. But what do I love, when I love Thee? . . . I asked the earth, and it answered me, 'I am not He'; and whatsoever are in it confessed the same. I asked the sea and the deeps, and the living creeping things, and they answered, 'We are not thy God, seek above us.' I asked the moving air; and the whole air with his inhabitants answered, 'Anaximenes was deceived, I am not God.' I asked the heavens, sun, moon and stars, 'Nor (say they) are we the God whom thou seekest.' And I replied unto all the things which encompass the door of my flesh: 'Ye have told me of my God, that ye are not He; tell me something of Him.' And they cried out with a loud voice, 'He made us.' My questioning them was my thoughts on them: and their form of beauty gave the answer. And I turned myself unto myself, and said to myself, 'Who art thou?' And I answered, 'A man.' And

\* "The Confessions of St. Augustine," newly translated with notes and Introduction by C. Bigg, D.D., of Christ Church, Oxford. Methuen and Co. 2s.



behold in me there present themselves to me soul and body, one without, and the other within. By which of these ought I to seek my God? I had sought Him in the body from earth to heaven, so far as I could send messengers, the beams of mine eyes. But the better is the inner, for to it as presiding and judging, all the bodily messengers reported the answers of heaven and earth, and all things therein, who said, 'We are not God, but He made us.' These things did my inner man know by the ministry of the outer. I the inner knew them; I, the mind, through the senses of my body. I asked the whole frame of the world about my God; and it answered me, 'I am not He, but He made me.'

\* \* \* \* \*

"Too late loved I Thee, O Thou Beauty of ancient days, yet ever new! too late I loved Thee! And behold, Thou wert within, and I abroad, and there I searched for Thee; deformed I, plunging amid these fair forms, which Thou hadst made. Thou wert with me, but I was not with Thee. . . . When I shall with my whole heart cleave to Thee, I shall nowhere have sorrow, or labour; and my life shall wholly live, as wholly full of Thee. But now since whom Thou fillest, Thou liftest up, because I am not full of Thee I am a burden to myself. . . . And all my hope is nowhere but in Thy exceeding great mercy. Give what Thou enjoinest, and enjoin what Thou wilt."

If it was the limit of space which finally determined the omission of the tenth book from this charming little volume, we should have pleaded for the inclusion of at least a few such passages as these, since, as Dr. Bigg says in his Introduction, the dominant thought of the whole is expressed in that famous word of Augustine's: "Thou hast made us unto Thyself, and our heart is restless until it rests in Thee."

## TWO BOOKS IN THE BIBLE, FOR THE YOUNG.\*

BOTH of these works are written with the same purpose—namely, that of introducing young people to the intelligent study of the Bible. Both are done by competent scholars thoroughly familiar with the original texts and with the methods of historical criticism. Both evidently show the honest desire to put the young student in possession of ascertained facts. The task undertaken is a very difficult one. It is, indeed, no easy matter to decide how much the average pupil at any given stage of general education is able to apprehend, how far it is wise to set the results and methods of criticism before him. Of course we have further to distinguish carefully between demonstrated fact and doubtful theory,

for nobody would willingly burden the young memory with much of the latter. We cannot therefore but be thankful to the scholars who have addressed themselves to the useful and laborious task. In the two works before us the plans followed are widely different, and we may say at once that Mr. Bennett and Mr. Adeney have, in our opinion, attained a much higher degree of success.

The American scholars give us the very words of Scripture in a translation which is careful, accurate, and pleasing. They have made selections to illustrate the history and literature of Israel and of the early Christian Church. These are arranged in chronological order, and are made on the whole with sound judgment. No doubt it is a great advantage for the teacher to find the utterances of the Prophets placed side by side with the history of the events which called them forth. We confess, however, our wish that the learned authors had given us more help by way of notes and introductions. More, too, might have been easily done by a better arrangement of the texts themselves. Surely some hint should have been given that in Genesis we have two accounts of the flood, which can be easily separated from each other and set in parallel columns. Nor can we think it wise to give, just as they stand in I Samuel, two discordant accounts of the institution of the royal power in Israel. And as on the one hand we object to this confusion of later with old and precious material and to the ignoring of critical results which are certain and which could be easily used for the benefit of young students, so on the other hand we object to the statement of theories without any notice that they are mere theories. How, for instance, does Mr. Bartlett know that David wrote or sang "after the manner of" Psalm xxxii., when he repented of his sin with Bathsheba, of Psalm iii., when he fled from Absalom? It is clear that Mr. Bartlett does not blindly follow the inscriptions over the Psalms, otherwise he would not have failed to give Psalm li. as the expression of David's penitence. But if once that traditional authority be dismissed, we see no ground for the belief, held, it is true, by distinguished scholars, that David wrote these Psalms or anything in the spirit of these Psalms. The authentic knowledge which we have of his religious position puts, as we venture to think, his authorship out of the question. In any case Mr. Bartlett should not have told his readers that David "sang" Psalm lx. on a particular occasion without telling them that very moderate and sober scholars find conclusive proof in the words of the Psalm that it was written after B.C. 722, that some attribute it to the time of Josiah, and very many to the Maccabean period. Perhaps the best justification for translating the passages from the Old Testament anew is to be found in the Alphabetical Psalms in which this curious feature of later Hebrew poetry is very happily reproduced in the English rendering. As to the New Testament part of the work, the information given is good, as far as it goes. But it is very scanty. Three or four pages of introduction might have enabled any teacher of ordinary judgment to make his own selections from the Revised Version. It is hard to discover what gain he can derive from the two last parts of this work at all commensurate with the labour they must have cost the Editor,

or even with the small sum which must be paid by the buyer.

The book which stands second on our list is much less pretentious than that which comes from the other side of the Atlantic. But it is also much more critical and is in every respect a charming work. The authors have chosen the wise plan of telling the Bible story in their own words. By this means they in reality supply an excellent commentary on the original narrative, pointing out the connection of events and explaining Eastern customs in a very simple and effectual way. It is, as everyone knows who has tried it, no easy matter to use language which children understand without sinning against good taste or good sense. In this respect the authors of "The Bible Story" have achieved a success which is quite wonderful. Everywhere, too, their pages breathe a spirit of beautiful piety which evidently comes from the heart, and which, for that very reason, is never self-conscious, much less obtrusive. Praise is also due to the useful maps, the numerous and really admirable woodcuts, and to the pleasing form in which the publishers have put the work before the public. The writer of these lines has for years been searching for a book of this kind such as he could use in his own family and in his Sunday-school class. At last he has found the very thing he wanted.

W. E. ADAMS.

## "THE NEW WORLD."\*

THE first place in the current number of the *New World* is given to the article on "Christianity as the Future Religion of India," to which we referred in last week's issue. Another article of special religious interest is that by the Rev. Frederick Gill on "Aspects of Personality." Dealing first with the place of personality in the universe, Mr. Gill reminds us that while our larger knowledge of the immensity of the universe has served still further to dwarf man by contrast, yet it is the intelligent personality that has discovered the immensity, and it is not the amount of space a man occupies, but the inner life which is his very self, that determines his worth. "When we consider the moral and religious nature of man, the absolute worth and inexpressible superiority of personality over all actual or possible physical existence becomes tenfold more evident." "The exceptional significance of personality seems to be indicated also by the fact that the world is hospitable to personal life: it makes a home for man." The significance of personality in history is next dealt with, as instanced, for the welfare of the world, in such men as Socrates and Jesus.

Not truth or virtue in the abstract, but truth incarnate in men, virtue lived out in human lives, are what most help men to nobler attainments. Religion, essentially personal in character, naturally shows the great power of personality in history. A carpenter's son in Galilee, by virtue of his peculiar personality, even more than by virtue of the truth he taught, originated influences that have already transformed vast areas of life, and are destined to transform many more. It is now common to affirm that Jesus said nothing that had not been said before. Those who like to declare

\* "The Bible for Home and School," arranged by E. T. Bartlett, M.A., Dean of the Protestant Episcopal School in Philadelphia, and John P. Peters, Ph.D., Professor of the Old Testament languages and literature, with introduction by F. W. Farrar, D.D., Dean of Canterbury. London: James Clarke and Co. 1897. In ten parts, 1s. each.

"The Bible Story, Re-told for Young People." The Old Testament story by W. H. Bennett, M.A. (sometime Fellow of St. John's College, Cambridge), Professor of Hebrew and Old Testament Exegesis at Hackney and New Colleges, London, and the New Testament story by W. F. Adeney, M.A., Professor of New Testament Exegesis at New College, London. James Clarke and Co. Price 5s.

\* *The New World*, a Quarterly Review of Religion, Ethics and Theology. No. 26. June 1898. Boston: Houghton, Mifflin and Co. London: Gay and Bird, 22, Bedford-street, Strand. Also at Essex Hall, 3s.



this do not always remember that the fact is one of the proofs that personality is a greater force than abstract truth.

While the worth of human personality is thus strongly enforced, an equally helpful treatment follows of the great question of personality in the Deity, and it is pointed out how in attempting to frame a conception of God we may start either from human personality in its fulness and richness, at its best estate, or from something abstracted from it, which must give a poorer result, and something further from the infinite reality. Our own spiritual life can find its satisfaction and a reason for its being only in the Eternal, with whom as in the truest sense Personal, we have kinship of spirit.

The Personality of God meets the deep needs of the heart also. In offering to men communion with God, it gathers up all life into one worthy divine purpose. It is thus the unity in which reason finds the ground and explanation of the world, and the heart the purpose of goodness which it craves. Boundless room for human development is thus opened out. It is not merely that we may go on if we try; the Living God invites and inspires us to growth in ever-enriching knowledge and life. Our criterion of validity is thus met, and the faith that satisfies the heart is justified as the rational and valid interpretation of life and reality. Our life is nourished at the roots; our nature is kept open at the top; our hearts are given an unfailing spiritual companionship.

This is the religious conception of God. . . . The fact that men instinctively worship shows that they have the sense of the reality of an object that is worshipful. A Spiritual Being of Absolute Perfection is the only object we can worthily worship.

A useful companion to this article is that by Mr. J. E. Russell on "A New Form of Theism," being an exposition and criticism of the philosophical Theism of Professor Royce, and pointing to the danger of the loss of all reality of the personal and moral life of man under the theory.

The Rev. Charles E. St. John writes on "Revelation and Discovery," quoting at the outset nine recent works dealing with religion from the point of view of the reasonable acceptance of all truth, including Dr. Drummond's "Hibbert Lectures," and Mr. Armstrong's "God and the Soul." The writer shows how all the wider knowledge due to the researches of modern science harmonises with the progressive revelation of spiritual truth, and that the whole speaks to us of the Divine purpose of the Eternal.

An article on "The Genesis of the Occidental Nature-Sense," by Mr. H. S. Nash, of the Episcopal Theological School, Cambridge, Mass., contains some very suggestive thoughts. "The function of Beauty," it is said, "in modern life is analogous to the function of absolution in the Christian Church."

Nature abounds in Beauty; and by her ministry, the will struggling, in the face of such odds, to keep its 'scutcheon clean, is from time to time delivered from the torment of a fractional existence and reconciled with the world. Every bit of loveliness: the white line where the sand-bar and the sea greet each other; the line of green where the grass and the water of some tide-creek join to create a perfect definition; the austere purity of a winter afterglow; the spring of the sky on an April day; the song of the hermit thrush translating the mystery of the woods into the joy of a memory that "runs clear,"—all these things give space for quiet breathing.

Of historical articles there are two,

"Solomon in Tradition and in Fact," by B. W. Bacon, and "The true History of the Reign of Nero." An article by Mr. Arthur Fairbanks on "The Significance of Sacrifice in the Homeric Poems," and a personal sketch of the late Joseph Henry Allen, by the Rev. J. W. Chadwick, complete the number of original contributions, which are followed by a number of valuable notices of books.

## THE CHILDREN'S COLUMN.

DEAR MR. EDITOR,—I want to ask a favour from you. It is getting near "holiday time," and already the trains to seaside, hillside, and to meadow-land are beginning to fill with holiday makers; and in a very few weeks "Young England" also, with riotous shouts and merry laughter, and with a most delightful, nerve-tingling excitement pervading them, will be swelling this happy throng.

Now please, Mr. Editor, do you think you could trust THE INQUIRER children to come and stay with me for two or three weeks this bright summer time? I live in a little white-washed cottage in a lovely valley, quite close to Windermere, and I should so like to have just a few of "The Children's Column" young folks to walk and talk and play with. Not a great many you know, say 500 or 600 to begin with, and more later on. I would take good care of them, and there are such lots of beautiful and interesting places and things to see up here. There are hills to climb and roam over, there are valleys to explore, lakes, tarns, and becks to boat, fish, and paddle in. Then there are flowers, and ferns, and birds, and trees, all waiting for "our children" to come and see them.

What do you say? "Yes, certainly!" Then three cheers for our Editor! And now, all INQUIRER children, let me gather you from North, South, East, and West, from smoky towns and brickly suburbs or country villages. Gather round, for here is our "new patent holiday car" that goes further and faster than even the newest and fastest express engines.

Get in children, get good seats, but be sure and see that the little ones, and weak ones, have still better seats; and now we are ready. Wait a bit though, I spy a few more coming, and what a bad holiday it would be if we left any behind. Don't be afraid of overcrowding, for our magic car holds just as many as come. All aboard? Good-bye, Mr. Editor, and thank you. And now we are really and truly off, and our Lakeland holiday has begun.

Whish—rush—whish—we are speeding away to the North-West, towns and villages appearing and then disappearing like magic, a glimpse of the Irish Sea, then "something" on the horizon. "Mountains!" shout the little passengers, and mountains truly they are, and soon our car swoops like a big bird to the ground, and we are all landed safely in beautiful Windermere Village.

Now you sturdy boys and active girls make your way down the road, for you have four miles to tramp before tea, whilst for those who cannot walk so far here is a splendid coach-and-four, with a driver in a spick-and-span red coat, and a jolly, red face to match.

Up you go! All seated? Toot-a-toot-tan-ta-ra-rar-rar-rar goes the long horn,

the willing horses dash forward, and the waving, smiling bouquet of young faces disappears down the tree-bordered road. Lilies now: those faces will be roses in a few days, when Nurse Nature has had charge of them.

We must now join our "marching" boys and girls, and try to answer about one in a hundred of the eager questions poured upon us.

Yes, that is Windermere—about twelve miles in length. That big island near the middle of the lake is "Belle-isle."

The names of those two very prominent hills are the "Langdale Pikes." They are not really so very big, but they look big.

There goes a squirrel! How fast he mounts that tree! See, he is running to the end of that long horizontal branch! Bravo! What a bold and clever leap! He has gained the next tree and sits watching us with his bright, beady, black eyes.

That little bird that flew out of the wall? Oh, yes! That was a Redstart, or Firetail, and a capital name his second one is, as you easily see. I daresay you will find the nest if you look carefully in the holes at the base of the wall. Yes, there it is, with five bonny blue eggs in it. Yes, you are right, they are not quite blue, in fact I hardly know whether to better describe them as "greeny blue" or "bluey green."

Yes, that is the beck that runs through our village. What you would call a brook or rivulet "down South" we call a beck in Lakeland. Our Scottish brothers and sisters would just call it a burn.

This is our valley opening out before us. Isn't it a beautiful spot? Three high, peaky hills on the right; one of them with an enormous blue scar seaming him from head to foot; and beyond these again a round-headed giant, with a cairn that looks like a very tiny dunce's cap just visible on his big green nob. The left boundary of the valley is a range of hills, a good deal lower than are those on the right, but they give themselves great airs, and are craggy and uneven enough to pass for quite respectable mountains.

Our beck, which you will all get to know and like very much, flows down the middle of the valley, sometimes rushing rather noisily and hurriedly over its rocky bed, and sometimes flowing calmly with nice quiet pools, where the trout lie. Sometimes, but only very sometimes, Mr. Beck becomes a furious roaring torrent, and then it is not safe to play with him. But this is rare, and nearly always he is the nicest, brightest, friendliest old Beck a boy or girl could wish to know.

Why, here we are at home—at the little white-washed cottage I spoke of. It looks only small at present, quite tiny indeed, but you pull out a wing here and a wing there, and a new front, and a fresh back, and raise the roof, and there you are; with a flag flying with "Our Children's Holiday Home" on it. And here is tea ready for us all.

You must all be a wee bit tired and sleepy by now, and we have such a lot to see and do to-morrow. So now to bed, but first let us gather and sing softly our evening hymn with thankful, trustful hearts. To-night we will choose "Lead, kindly light," and there is a "light" for all of us, and it is a "kindly" light, and it will "lead."

Good-night, happy girls and boys.

H. V. C.



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LONDON, JULY 23, 1898.

## A BAZAAR FOR LONDON.

AN appeal is being made to the Unitarians of London to make a united effort to raise a large fund—£10,000 is the amount that has been named—with the object of strengthening the work of their churches. The appeal comes from the London District Unitarian Society, which two years hence will celebrate its jubilee, and the intention of the promoters of the scheme is that in 1900 a bazaar shall be held, which, together with individual donations, may secure the end in view.

The District Unitarian Society, which is a society of individual subscribers, aims, among other things, at drawing more closely together the members of the congregations of the district, and sustaining the efforts of those congregations which are not yet self-supporting. It is also the channel through which the grants of the British and Foreign Unitarian Association are made to such congregations in London. There are in London and the district—if Croydon, Richmond, Woolwich, and Walthamstow may be included—thirty Unitarian, Free Christian, and other kindred churches and Domestic Missions, of which, roughly speaking, a third may be reckoned as thoroughly established and independent congregations. Of the rest, some are in the charge of separate Domestic Mission Societies or individual supporters, while the rest look to the District Unitarian Society for help according to their need. There are new movements, such as those at

Lewisham and Woolwich, full of promise, but still requiring substantial aid; and having regard to the religious needs of London the responsibilities of those who fall generally under the denomination of "Unitarian" ought not to be measured by the present activities of the associated churches. But the Treasurer of the District Society declares that for the last three years there has been an average annual deficit of about £300 on the ordinary income, which must be made up if the most pressing claims are to be met, while, in the interest of the newer movements, it would be of the greatest advantage if a permanent building fund could be established, from which loans without interest could be made to congregations anxious to build.

These are the two definite objects announced by the promoters of the bazaar, for which the contemplated fund is to be established; and whatever difference of opinion there may be as to the bazaar method of raising funds, it can hardly be denied that the objects are good, and indeed urgent, in the interest of an earnest religious life, undogmatic and strenuous in practical Christian faithfulness.

The Unitarians of London have their own duties to fulfil in the midst of the religious life of this great community. They may appear but a handful amid millions, yet that is not their concern. The question for them is: Are they using to the full the talents entrusted to their charge, are they working at their own post of duty to the full measure of their strength? They have a testimony to bear, in their own personal life and in their churches, to the power of a faith, which has been compelled indeed to revolt against the claims of a dogmatic theology and a sacerdotal church, but only that it might be the more free to live out the true life of the children of God, in worship and in work, in the spirit of CHRIST, and in the service of humanity. By whatever different names these churches may be called, they are a gathering together in religious fellowship of those who desire to worship God in the freedom of the spirit, whose kindred thought and sympathy make them glad thus to be together, and to live and labour together in human brotherhood, ministering of truth and goodness, of light and gladness and encouragement to all who are in need, whom they are able to reach. They are cut off from the wider fellowship of other churches, not of their own will, or from the poverty of their own sympathies, but by the present mind and temper of those other churches. For every reason, therefore, they must hold together among themselves, not merely in each separate congregation, but as far as possible in the wider union of associated churches, to be strengthened in a common devotion, in close religious fellowship, in consecration to the one high service.

Every church that has been thus established in London is needed, and many more are needed, to bear witness to God and minister to human needs. Those who are thus gathered ought to recognise that they are one people, whom God has called to a special work, which but for them must remain undone. In that conviction is the motive power which alone can be sufficient to meet the pressing claims which the work now makes, and which the new effort is designed to meet. A big bazaar will not in itself redeem from littleness, there must be at the back of it a determined religious earnestness, and a sense not merely of vigorous business to be done and pleasant excitement to be shared, but of a consecrated purpose that will command self-sacrifice and ensure the worthy accomplishment of all necessary work.

If this first requisite is not absent there will be a strong united effort, and before the time for the projected bazaar has arrived one of the objects aimed at will be already accomplished. Dr. BROOKE HERFORD has urged very strongly, and as we think, justly, that the District Society ought not to depend on a bazaar for the maintenance of an adequate annual income; this ought to be raised at once by individual subscriptions, and if by no other means, then by a systematic personal canvass. Here is scope for the energy and generosity of those who on principle object to the bazaar method.

The good work must not be hindered or crippled by any division of opinion on this point. We confess to very strong sympathy with the views expressed by Miss MARIAN PRITCHARD in these columns last week, and wish that the whole effort might be accomplished without this last resort of a big bazaar. But in any case we trust that the celebration of the jubilee of the Society will have a wider scope, and that every congregation in the district will be able freely and whole-heartedly to share in the effort to be made. Those who cannot work for the bazaar, and prefer to give in the more direct and effectual way, will be able to unite, as has been suggested, to make a congregational purse, which in two years' time, by systematic contributions properly organised and real self-denial, with additions, perhaps, from congregational entertainments and other united efforts, might reach a very substantial amount.

We do not know what the policy of the appointed Committee may be, but we plead for very earnest consideration of the matter by every congregation concerned, and for united action, even though by different methods, that shall have the effect of strengthening the bonds of brotherhood and sustaining faithful workers in difficult posts of duty, while to all alike there may be given a deeper sense of the sacredness of our calling, and the happiness of something more accomplished for the kingdom of God.



## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

## MR. ST. CLAIR'S "CREATION RECORDS."

SIR,—It is always difficult to deal fairly by a book with the fundamental positions of which one disagrees. The enunciation of a different view is apt to seem like the hostile statement of a "preconceived idea," when the limits of a brief notice preclude fuller explanation. I should be sincerely grieved if I have unintentionally done Mr. St. Clair injustice. His studies have extended over many years; they have undoubtedly been sincere, independent, and earnest. I was invited to tell the readers of *THE INQUIRER* what I thought of them. It was matter of regret to me that owing to fundamental divergence in the conception and method of the inquiry, I could not honestly say that I thought his results were sound. I take the opportunity which you afford me to explain my reasons for this judgment (whatever they may be worth) at somewhat greater length.

The book is entitled "Creation Records." The title puzzled me, for I know of none, save such as may be written in the rocks, detected in the laws of planetary motion, or read in the spectrum of sun or star. But now Mr. St. Clair tells us (*INQUIRER*, July 9) that "if the Book of Genesis is not a literal account of actual events, we must seek a knowledge of the true genesis elsewhere." But where are we to look for such knowledge? What historical testimony can there be to the "true genesis"? Who can recover it for us? Are we to find it in "Creation Records"? Mr. St. Clair's letter appears to me to suggest that nothing short of that aim is his object.

What, then, is the book? In one aspect I think that I described it rightly as an "exposition of the astronomical symbolism which he discovers in Egyptian mythology." To aid his readers, Mr. St. Clair has (as he says) prefixed a chapter containing what he thought necessary for the astronomical understanding of the rest of the book. I read the chapter twice (I think even three times), but I did not find myself able to follow all Mr. St. Clair's subsequent expositions. It seemed to me more likely that my own knowledge or intelligence was defective, than that his explanations were obscure or insufficient. Everyone is agreed that Egyptian mythology is in many ways connected with astronomy. The precise significance of the details must be left to experts. Mr. St. Clair's interpretations may be right, or they may be wrong; they are, as I have said, "the fruit of much patient inquiry." I should like, however, to know what Dr. Budge, or M. Maspero, or Professor Wiedemann, or some one in direct contact with the texts, may have to say about them. But in what sense are they "Creation Records"? What do they tell us about the "true genesis."

This brings us to the second aspect of the book. The writer warns us that it is not a book of comparative mythology. Yet he believes that he has lifted the study of mythology out of the stage of "uncer-

tain inquiry" and enabled it to "proceed upon sure principles of interpretation" (preface). Can this be done by the examination of one set of myths alone, without reference to any others? Surely not. Yet Mr. St. Clair writes without hesitation, p. 28:—

Having satisfied ourselves that the key to mythology is to be found in astronomical facts, and in rectifications of the calendar, we shall not spend any time upon the examination of the theories which we are bound to reject.

On the basis of his studies in Egyptian mythology he dismisses all other suggestions concerning any other mythology. In Australia, in India, in Africa, Finland, America, mythology can have but one source, because Mr. St. Clair finds but one in Egypt. Why must all mythology all the world over, in all stages of social and intellectual development, have an astronomical origin and be concerned with changes of the calendar? Mr. St. Clair does not tell us. Yet he is "bound to reject" any other explanation without examination. And so Professor Max Müller, Dr. Tylor, Mr. Andrew Lang, and the rest, are all condemned at once unheard (p. 29). Is this the survival, on another field, of the antiquated methods of theology?

But how were these Egyptian myths produced? What were their antecedents? They must have had some origins. Mr. St. Clair thinks that the origins were solely astronomical. His evidence is largely derived from passages in the Book of the Dead, which are often pieced together with exceeding ingenuity to support his case. But this method (which again reminds me of older ways of handling the Bible) appears to me open to grave objection. The Ritual of the Dead is the result of the fusion of various texts of many different ages. Some of its early parts became unintelligible to later scribes. Its chapters contain allusions to all kinds of magical processes, and also to various local legends, grouped in cycles round different great gods, such as Ra of Heliopolis, Ptah of Memphis, &c. These cycles seem to have had their separate origins, but in the syncretistic movement which had already set in at the earliest age of our historical knowledge, they were blended and confused with each other. Any attempt to reach the ultimate roots of Egyptian mythology must, I think, begin by attempting to disentangle these groups. Let it be assumed that Mr. St. Clair's view of the significance of the myths in their present form (say in the Rituals of the fourteenth century B.C.) may be largely correct. That would only show that he had apprehended the meaning introduced into them by the priestly scribes, who had arranged and elaborated them for their own purposes, and in the course of thousands of years had made them the depositories of a particular kind of knowledge. The historian of ideas, however, feels himself impelled to try and get behind these hierarchical conceptions, and inquire out of what earlier notions they arose.

A parallel instance will explain my meaning. Every reader of the Hindu Brāhmanas knows that they also are often concerned with the calendar. There are stories there about the Days and the Year which have important mythological meanings. But should we, therefore, be justified in insisting that Indra and Brahmā

and the Maruts, and all the other shifting figures of Indian imagination, were simply the impersonations of calendrical relations? Fortunately, behind the Brāhmanas stand the Vedic hymns, which belong to an earlier type of thought, and make it clear that long before the advanced development of priestly ritual and astronomical observation a rich mythology of nature was already in existence. But in Egypt the earliest available texts already represent the later stage of knowledge corresponding to the speculations of the Brāhmanas. It may be true that the materials for carrying back the inquiry into the antecedents of the present myths do not exist. If the culture of Egypt came from Mesopotamia, as seems more and more probable to many scholars, more light may possibly be obtained from monuments which may turn out to be still older than those of the Nile. In that case, however, let us not suppose that we have got anywhere near to the "true genesis" even of the Egyptian gods, to say nothing of "the heavens and the earth and all the host of them."

I still plead, therefore, for the view that the inquiry into Egyptian mythology, as into any other, is "bound" to take account as far as possible of its history. Mr. St. Clair finds, for example, in the well-known figure of Isis nursing Horus (in which the late Mr. Samuel Sharpe and other scholars saw the origin of the representation of the Virgin and the infant Jesus), an allegory about the insertion of an intercalary day. My belief is that the relation of mother and child is a good deal older than the determination of the length of the year; and that whatever the pair might come to mean in priestly symbolism, they were not invented for this purpose. So with the fallen angels. Mr. St. Clair writes, p. 37:—

The visible effect of the precession on the aspect of the heavens consists in the apparent approach of some stars to the pole, and the recess of others. . . . The pole may be conceived of as a ruler giving law to the armies that look to him; and when he forsakes his place he is like an archangel whose rebellion carries away a third part of the hosts of heaven.

This conception is subsequently applied thus, p. 436:—

In the "Book of Enoch" it is the fallen angels that lead men into sin. Men went astray through following the stars, after the stars had ceased to be trustworthy. Even if the astronomers were wise enough to correct the calendar, the people were stupid enough to walk in the old paths.

This seems to me a significant instance of the difference between Mr. St. Clair's method and that of other students. The date of the "Book of Enoch" is known, at least within a century. The atmosphere of Jewish thought in which it was produced is also fairly well understood. Mr. St. Clair does not ask whether his interpretation is congruous with the ways of Palestinian thinking. He does not attempt to ascertain what traces exist of earlier myths in the Hebrew Scriptures, or elsewhere, founded on ideas similar to those in "Enoch." Had he searched for them, so recent and well known a book as Gunkel's "Schöpfung und Chaos" (Creation and Chaos) would have supplied various links between the ancient Chaldean story of a war in heaven, and the ethicised form of later Jewish imagination; while Bousset's "Antichristus" would



have pointed him to manifold traces of the same cycle of ideas in literature later still. It is possible that Mr. St. Clair's skill could have found in these sources, thousands of years apart, a common astronomical meaning. But I must still be permitted to doubt whether he is entitled without further inquiry to affirm with so much confidence "Precession is the cause." J. ESTLIN CARPENTER.

Leathes Cottage, Borrowdale,  
July 16.

### BAZAARS.

SIR,—In your last week's issue there appeared a very able letter giving with much force and moderation reasons why we should not hold bazaars.

As the delegates at the recent representative Conference, called at the instance of the London District Unitarian Society, decided by a large majority, and after careful consideration, that it was desirable to hold a bazaar, perhaps I may be allowed to put before your readers some of the reasons which I believe have led the Conference to take this action.

Your correspondent urges, and with much truth, that a bazaar is a wasteful way of raising money, and that it would be much better if people would calmly sit down and consider what they could afford to give, and then send in their contributions to the Treasurer of the Society in money. To this we all agree, and it is quite open to businesslike people who will take this sensible course to send in their cheques to the bazaar fund; but on the other hand, it is no use ignoring the fact that very many people will work for bazaars who will not send in subscriptions. Again—and this, to my mind, is the great justification for bazaars—there are many people who really cannot afford much and dislike giving small sums, but who nevertheless are glad of the opportunity of helping a good cause, which a bazaar affords.

The possible contributors to a subscription list are limited to those who are more or less closely identified with our work already, the circle reached by a bazaar is a much wider one.

Then there is the entertainment side of a bazaar. We have a great deal of amateur talent of one kind or another among us. Most people who have talents very properly like to use them. Why not give them an opportunity of using them for the benefit of a good cause? Some of us perhaps do suffer from too much amusement, though I fancy it is a very small minority, and those of us who have not too much brightness in our lives may surely be allowed the satisfaction—childish, if you will—of "amusing ourselves for the good of the cause."

As one of the Secretaries of the London District Society, I have occasion to see something of our smaller congregations, and two things have struck me: first, that in many cases the members of one congregation often know nothing of the members of any other; and secondly, that they recognise with gratitude, which, they would be glad to be able to express in some tangible form, the help which the Society has been able to render them. Generally speaking they cannot give money; they need it themselves. Now, Sir, a bazaar such as is proposed will, it is hoped,

bring together bands of workers from all our congregations. We shall get to know one another better, and those who cannot give money will still be able to give their services. Is faithful service in a good cause really waste? Is not the strengthening of all bonds of union between the members of our household of faith one of the great objects for which the London District Society was founded? We believe a bazaar will strengthen these bonds, therefore we propose to celebrate our fiftieth anniversary by a bazaar.

Who will help us?

G. HAROLD CLENNELL,

Joint Hon. Sec. L.D.U.S.

July 19.

### INDIAN RESTORATION FUND.

SIR,—You were good enough to insert a few weeks ago an appeal which I ventured to make on behalf of a fund for the restoration of the Brahmo Somaj Mundirs that were destroyed last summer by the earthquake in India. Since then letters have appeared from Mr. A. M. Bose and Mr. Chakrabarti—who are both specially qualified to speak from personal knowledge—pleading the urgency of the case. Our policy in England has been—I think a wise one—not to establish any Indian Mission of our own, nor to contribute to the ordinary working expenses of the Brahmo Somaj, though showing sympathy with it in other ways. And now an overwhelming misfortune has overtaken our friends in various places, involving severe private loss as well as the destruction of their houses of worship. That is sad enough in itself, but it comes on the top of miseries caused by plague and famine. I may be excused, therefore, for pressing the need upon all who sympathise with suffering and the work of religious reform in India.

I have been asked to state what amount is aimed at.

Mr. Bose approximately estimates the loss at £400, and if, when he returns to India next month, he could bear with him proof of our practical sympathy to the extent of half that sum, to be distributed solely for this object by the representative Brahmo Committee in Calcutta, the gift, I know, would be well bestowed, and most gratefully received. I am much obliged to the friends who have already kindly sent contributions. The full list is given below. I shall be truly glad to hear from others willing to help before the fund is closed at the end of this month.

	£	s.	d.
Sir John Brunner ...	10	0	0
Miss E. M. Lawrence ...	10	0	0
Misses M. C. & C. A. Martineau ...	10	0	0
Mr. F. Nettlefold ...	10	0	0
Miss J. Durning Smith ...	10	0	0
Mr. J. P. Thomasson ...	10	0	0
Mr. J. F. Schwann ...	5	5	0
Miss E. J. Garrett ...	5	0	0
Miss L. K. Garrett ...	5	0	0
Miss Manning ...	5	0	0
Mrs. L. M. Aspland ...	2	2	0
Mrs. Ed. Nettlefold ...	2	2	0
Mr. Wm. Spiller ...	2	2	0
Mr. Herbert Thomas ...	2	2	0
Prof. J. E. Carpenter ...	2	0	0
Mr. Wm. Haslam ...	2	0	0
Mr. Wm. J. Hands ...	1	1	0
Miss Ridge ...	1	1	0
A Friend of India ...	1	0	0
Rev. Jas. Harwood ...	1	0	0
Misses Lambert ...	1	0	0

Mr. Rupert Potter ...	1	0	0
Sir Roland K. Wilson ...	1	0	0
Mrs. Temple ...	0	10	6
Mrs. Meade-King ...	0	10	0
Mr. R. R. Meade-King ...	0	10	0
Miss Meade-King ...	0	5	0
Miss Bulley ...	0	5	0

JAMES HARWOOD.

105, Palace-road, London, S.W.

July 20.

### KHASI HILLS UNITARIAN UNION.

THE annual meetings of the Khasi Hills Unitarian Union were held on March 19, 20 and 21, 1898, at Jowai. There were preparatory home evening meetings at Jowai throughout the week. The Jowai Unitarians made all possible arrangements for the accommodation and convenience of the Unitarians from other villages.

There was a devotional and welcome service on Saturday evening, conducted by the Rev. David Edwards, minister-at-large. Later on there was a meeting of the Board of Management, in which the Committee's report and Treasurer's account of the mission fund were read and adopted.

On the next day (Sunday) there were two meetings. In the first meeting sermons were preached by U Rakhmoi, of Shilliangmyntang, on "The Three Forms of Religion Prevalent in the Khasi Hills," namely, the Khasi old religion, Trinitarianism, and the Unitarian faith. The second sermon was by Hajom Kissor Singh on "The Duties of the Unitarians to their Fellow-men and how to perform them." Three Unitarian women were then baptised. Second meeting: First sermon by U Rieng Pohlong on the "Immortality of the Soul." Durga Singh, of Shillong, then spoke briefly on how he came to be a Unitarian and his religious experiences. Then the Rev. David Edwards delivered a sermon on his experiences as a Unitarian during the four years he has been in that faith. Towards the close of the meeting five persons were formally received into the membership of the Union.

In the evening there was a singing procession to the village, and an open-air preaching by U Mar Singh and U Rieng Pohlong. Almost all the Unitarians took part in the procession.

The Board of Management again assembled on Sunday night, when, among other things, the following business was done:—

The Treasurer (Mr. Hajom Kissor Singh) read the account of the Union's fund for 1897, which was passed by the Board. The contributions for 1897 were as follows:—

	Rupees.
From Jowai Branch ...	100 0
" Latlyngkot Branch ...	3 8
" Raliang Branch ...	3 10
" Nonglamin Branch ...	2 0
" Individual contributions ...	7 6
" U Romlamin (for building a chapel at Darang) ...	160 0

U Riengdkoh, of Nortiang, introduced the question of marriage of the Unitarians among themselves and with non-Unitarians; there was a long discussion, but the Board did not think it proper at this time to pass any resolution on the subject. Members for the Board and the Executive Committee for the year 1898-99 were then elected.



The members of the Executive Committee were as follows:—President and Treasurer, U Hajom Kissor Singh; Vice-President, Babu Durga Singh (Shillong); Secretary and Superintendent the Rev. David Edwards. Members: U Iangkasar, Assistant Secretary, U Rieng Pohlong, and U Khro Shyrmang.

On Monday morning there was a business meeting in which the doings of the Board were announced.

Two hundred pamphlets of "Order of General Service for Anniversary and Other Meetings," and 1,000 cards containing the "Lord's Prayer and the Principles of the Unitarian Faith in Verses" were printed for circulation.

In the last Nongtalang Conference held in December, 1897, it was resolved to start a Permanent Mission Fund, and to invite contributions from the members and friends of the Unitarian cause. The Treasurer announced that fifty-nine rupees were received for this fund. Contributions for this fund, which will take a long time before it can yield any appreciable income to supplement the grant made by the English Unitarian Association for mission work, from Unitarians and sympathisers in England, America, and other countries who have sympathy with our work of spreading the Religion of Love and Worship of the One true God and the love and service of man among the demon-worshipping Khasi Hills people, will be most thankfully received by Mr. Hajom Kissor Singh, of Jowai, Khasi Hills, the founder of the Unitarian movement.

Since writing the above the Treasurer has received £5 for the Permanent Mission Fund from F. Nettlefold, Esq., London, member of the Executive Committee of the B. and F.U.A., for which he begs to thank the donor most gratefully.

It was resolved to send greetings to all Unitarians in the Khasi Hills, Great Britain, America, and all parts of the world.

The Nongtalang Conference was fixed to take place in December, 1898. After prayer and Benediction the meeting dispersed with shaking of hands and singing of the farewell hymn.

On Monday evening there was a meeting in the church to hear a lecture by the Rev. David Edwards on the "Eternal Love of God."

Hajom Kissor Singh.

Khasi Hills, India, June.

#### REPORT FROM BRUSSELS.

Our legal troubles are not yet over! We had thought that by this time we should certainly have the judgment of the Court of Cassation on the action brought by the town against the State and our Church with regard to our legal recognition, and we had strongly hoped to be able to announce with joy that our side had won. But, alas! we are waiting, waiting still. And we shall have to wait at least some months more as the vacations are at hand, and the Court will not resume its sittings before the month of October. Oh! the weariness of these endless delays!

A friend said to me during the B. and F.U.A. meetings: "You are fighting for a thing which we would never think of seeking for in England." No doubt, but circumstances are different here. In Belgium, no church can hold property or receive legacies without State recognition. But the State does not exercise the

slightest control over the teachings or inner government of the churches it recognises. It only claims to examine and audit their accounts, as a consequence of their receiving State grants. With regard to these grants, it would be far better that all churches should maintain themselves; but so long as the State levies taxes on all inhabitants for the support of public worship, it seems only fair that all churches should receive their proportionate share of the said taxes; it is only a repayment. However, it is evident that our connection with the State has not been an unmixed blessing, as the claim it gave us upon the town for house-rent has been the occasion of these protracted law proceedings.

Since last September death has been seriously at work amongst us, taking from us three of our best supporters. We mourn the loss of their personal influence and attachment; and, as unfortunately the money question always obtrudes itself, we cannot help remembering that their decease leaves us with diminished resources; so that, without help from outside, we shall be less able than ever to meet our current expenses and pay our debt of £38. And yet another trouble. We have received a final notice to leave our present hall, and this will be our fifth removal since we began to exist in 1881! But where shall we remove to? We are seeking anxiously for October 1, our previous experiences having proved the extreme difficulty of finding something suitable at a reasonable price in a central position.

Looking at the brighter side of things, we hope that, if we find a proper hall, the change will be beneficial to us in drawing public attention anew to our cause. There is no doubt that, through the seed that has been sown, there are in Brussels a sufficient number of persons holding our views to turn our small church of eighty members into a large and flourishing community. I often, in private houses or even in shops, meet with persons unknown to me, who inform me that they have attended our services at some time or other, and who express their approval and satisfaction. Some months back a few gentlemen who had gathered at Count Goblet d'Alviella's house to meet Mr. Charbonnel, the ex-priest, were discussing the prospects of liberal religion in Belgium. One of them—a gentleman of position and influence—said to me that if he could have been sure of the success of our movement he would have joined us, and he added that he knew *many* who were of the same mind. Of course, I answered that if he and the *many* he spoke of had joined us they would have made our movement a success. To which he replied, perhaps so. Will something happen to bring all these hesitating people to a decision? The political and social power of Catholicism is very great at present, and it is the chief reason that holds people back, but still there are symptoms of unrest. The Christian democratic party, though it carefully abstains from touching upon religious questions, is a leaven of free thought and discussion in Catholicism. And the awakening which is taking place in the French clergy may be expected to make itself felt in Belgium. Of late, from twenty to twenty-five French priests have renounced Catholicism; a house of refuge has been opened for them at Sèvres, near Paris, and in conjunction with some priests who have not yet resigned their position they have

established a monthly paper, *La Chrétien Français*, as an organ of evangelical reform in Catholicism.

These are encouraging signs of the times for those who, in spite of the utmost difficulties, have been endeavouring for years to spread the Gospel of light and freedom among Catholic populations. However, the day of great results has not yet come, and they have to continue labouring very patiently. Will their friends and well-wishers in England continue helping them patiently? We can assure them that it is very unwillingly, and only through a sense of duty to our cause, that we venture again and again to appeal to their patient and persevering liberality.

JAMES HOCART.

39, Rue St. Bernard, Brussels.

#### SWARTHMOOR HALL.

EVERY ONE is familiar with the question so often asked half despairingly, in this tourist-trodden world, by those who have passed through a long winter of work and worry, "Where can we go to enjoy Nature in peace and quiet?" Such a spot is to be found at Swarthmoor Hall, an old manor house standing in its own estate within a quarter of an hour's walk through the fields from Ulverston railway station, in the north of Lancashire. The solitary grey building, with mullioned windows, claims, at first sight, the reverence of the visitor, for no stranger can fail to see that the old place has a history to tell. An orchard and meadows, bordered by a brook and spinney, lie round it; and beside it out-houses now in the possession of a farmer who rents the land and lives in the old Hall, letting three of its ancient rooms to visitors.

The distant view consists of low hills with glimpses of Morecombe Bay and a peep at some of the Lake mountains. In sunshine the surroundings possess a calm, quiet beauty which is most refreshing to the eye and mind; but it must be confessed that, in stormy weather, the manor house has an aspect so gloomy and forbidding as to tempt one to give credence to the ghostly legends which cling to the old place.

Entering the dwelling by a narrow door a stone passage leads into the great hall or house-place, where Queen Elizabeth in one of her royal progresses is said to have dined. But the passing visit of the Virgin Queen falls into insignificance among other histories connected with Swarthmoor Hall. It is a veritable Quaker shrine; and, before describing the interior, it would be well to tell a little of its story in old days.

In 1652, Judge Fell, a magistrate highly esteemed in the neighbourhood, was living in the Hall with his wife and family. The Fells were famous for their hospitality and kept open house for travellers, especially for the clergy of the Established Church, who had come over the bleak hills and lonely moors. One snowy day, George Fox, the founder of the new sect known as "Quakers" or "Friends of Truth," came on foot through the Derbyshire dales to hold meetings in Ulverston; and, wearied with his long journey, asked for shelter at Swarthmoor Hall. His fame had preceded him. Stories of the persecutions and imprisonments he had undergone, as he went about delivering



"the message" with which his soul was charged, were well known to Mrs. Fell, whose husband was away on circuit. The brave lady welcomed into her home the wandering preacher who had been mobbed, and stoned, and thrown into prison by the judges of the land; and after hearing from him about his new doctrines, not only embraced them herself but gained him hearings in Ulverston through her influence; and publicly spoke in his defence when his hearers tried to silence him by force, though his teachings were objectionable to all her acquaintances. Three weeks after the Quaker's arrival, Judge Fell, crossing Morecombe Sands on his way home, was met by several gentlemen of the neighbourhood eager to tell him of the strange doings at the Hall. He, like his wife, could find no fault with the views of George Fox, and before his next departure on circuit he had given leave to the little company of "Friends," by that time gathered in Ulverston, to hold their meetings in his house. But the support of the chief family in the place could not, in the seventeenth century, protect a schismatic from persecution, and, on one occasion during Judge Fell's absence, George Fox was scourged in the parish church; at another time he was dragged on to the moor by a mob from Ulverston and stoned almost to death, as were also three or four of the townspeople known as his followers. The Friends were taken into Swarthmoor Hall and nursed back to life, and on the Judge's return he sent out warrants for the apprehension of all who had thus illused them; but many of the rabble fled from the country, and George Fox would bear no witness against the rest.

It was in the large house-place in Swarthmoor Hall that the silent meetings of the Friends were held. From this hall two or three steps lead up into a sitting room, now at any time let to visitors, which was once Judge Fell's study. Returning through the house-place to the passage, and ascending a staircase (its ancient beautifully carved balustrades still intact), the upper part of the house is reached, where two rooms must be singled out for mention—spacious, panelled with dark oak to the ceiling, filled with ghostly shadows, possessing old world doors, fireplaces, and windows, and decorated with hand carving that must rejoice the heart of any lover of the antique. An oratory between the rooms, with window looking into the garden, was used by George Fox as a pulpit, whence he preached to the crowds below. In these rooms, which were Judge Fell's sleeping room and the prophet's chamber when George Fox stayed there, the modern visitor may pass the night, and surely if ghosts should visit him, they would be saintly spirits whom mortals need not fear.

Leaving the old manor house, a little way along the lane we find an ancient Quaker meeting house. Over its door the legend "ex dono G.F." reminds us that it was built after his death, at George Fox's wish, for the use of "Friends" in Ulverston, and here we find his old Bible, his armchair and other relics preserved, and here a little company of "Friends" still hold their silent worship.

In 1658, Judge Fell died, and, according to the north-country custom when a man of mark is buried, was laid to rest by torchlight in Ulverston Church. The "Friends" (Margaret Fell and her house-

hold being members of the Society) increased in number at Ulverston by degrees, and from time to time George Fox visited the meeting he had founded at Swarthmoor. His friendship for the Fell family ripened, and eleven years after the death of the Judge, to the joy of her daughters, Margaret Fell and George Fox married. Many an ancient Quaker worthy, William Penn among others, has stayed in this old house, and George Fox found it a peaceful home for two years when broken down in health after imprisonment in Worcester Gaol. But though he longed for rest and quiet, the message which he felt called to deliver led him out into the world for the chief part of his life, and in 1690 he died in London busy about his work to the last.

Among the hills, within three miles from Swarthmoor Hall, there is an ancient Quaker burial-ground called "Sunbreck"—a little mossy enclosure with no grave-stones; but a huge rock unhewn, rising out of the grass, bears an inscription which tells us that Margaret Fox lies beneath the sods. Swarthmoor Hall, so rich in old memories, is specially beautiful in spring. Then the orchard trees are coming into leaf, the cuckoo is shouting, the meadows lie bathed in sunshine, the flying clouds cast their shadows on the hills, and the noisy world seems very far away.

FRANCES E. COOKE.

#### MISSIONARY CONFERENCE.

THE annual meeting of this Conference was held at the Memorial Hall, Manchester, on Thursday, July 7, under the presidency of the Rev. JAMES RUDDLE. The proceedings opened with a Communion Service, conducted by the Revs. James Ruddle and A. H. Dolphin, after which the roll was called. An admirable address was then delivered by the President, in the course of which he said:—This Conference is intended to promote not Christianity in some abstract, undefined form, but Liberal Christianity. As far as I know the members of the Conference have always been Unitarians. The success of a Unitarian effort or of a new Unitarian church would in this Conference at any time be greeted with applause. The failure of an effort to establish a regular meeting for Unitarian teaching and for worship conducted on Unitarian lines has always been mentioned with explanation and regret. It is therefore with some consternation I hear the statement that the Unitarian Church is inherently feeble and doomed; that "no amount of theological zeal can make it live"—"it does not deserve to live." That statement is either a significant judgment or a sheer audacity. If Unitarian work is needless or mischievous we had better have our final Conference, with "The Prospect of Immortality" for its subject, and then prepare to drink the hemlock as the rightful punishment of those who corrupt the minds of young people by teaching them such doctrines as "can only be read with shame and humiliation," who carry on forward movements estimated at the price of one fig. Until we are condemned by some greater authority than has yet judged us we must go on in the spirit of Unitarian missionaries; more than ever we must care for goodness, not as it may be conceived in some general, abstract, undefined way; not as it is taught by those with

whom a due reverence for the Holy Mary and the Crucifix are able to cover our commonplace sins, but goodness as it is taught by those who believe in One God the Father, in one particularly trusty and helpful teacher Jesus Christ; in goodness as it is understood by those who trust the Sermon on the Mount more than they trust St. Paul's Epistles, who have the highest trust in an enlightened and free conscience; goodness as it is taught by those who use the New Testament as a help, and have the greatest scorn for the modern lords of the conscience who only use the New Testament when it will furnish some pretext for clipping men's minds, and imposing on Christ's disciples a yoke he never intended them to bear. Canon Gore is not a perfectly trusty or intelligible teacher, but he said one true thing lately: "It is impossible to resist the conviction that men's behaviour depends in the long run on what they believe about God." That is the reason why we should endeavour to influence men's thoughts of God, to teach them that God is One, and that the One is good. We had been partly hoping, and partly fearing lest the work proper to our churches should be done by others. We heard our familiar phrases sounded by others' lips. We heard with some emotion that the Rev. Mr. Outspoken had quite given up the notion of a material hell and of endless punishment; that Dr. Challenger had declared himself a Darwinite without any reserve; that Canon Learned had declared the "Bible for Young People" to be a very excellent book. What is more, the Fatherhood of God and the humanity of Christ were insisted on in such words that it seemed we must half in gladness and half in shame confess that the Unitarian Liberals had been disbed, and that the long-needed theological reform bill would be passed by the other party. Brethren, that bill has never passed. Ask John Kensit whether it has passed in the Church of England. Ask the Bishops whom John Kensit has frightened into saying the things which they really meant to say before. At the time he was made Bishop of Exeter, Frederick Temple was the great hope of religious liberalism. What is the Archbishop of Canterbury doing for us now?

The Liberals of the Church of England are dead or perverted. Never since the time of Laud has the influence of that Church been so grossly materialistic; never was there a time when a free wholesome breeze of religious rationalism found the coloured windows so tightly fastened against it, the doors so strongly barred, the curtains of superstition so heavy, so stuffy, and so carefully closed. Always a Churchman had to seem to believe, at least on several Sundays of the year, that  $3 \times 1$  is not 3, but 1. Always it was his duty, as a miserable sinner, to beg mercy of Father, Son, and Holy Ghost, one after another and then all together; always he had to be grateful for the general priestly absolution; but now he must adore the Virgin, he must kiss the Cross, he must use secret confession to the priest habitually, he must cringe to the very clergyman who is defying his Bishop. Never was there a time when an aggressive mission on behalf of common-sense as opposed to vulgar superstition, of freedom of conscience as opposed to clerical domination, of individual judgment as opposed to the tyranny of a Church



tradition—never was there a time when an aggressive Unitarianism among the people subject to the soul-enfeebling influence of the Anglican pseudo-Catholics would have been as justifiable as at the present time. Knox-Little encourages men to add superstition to superstition by explaining that to civilised people idolatry is a psychological impossibility. Civilisation apparently has so far emasculated the human nature of the last days of the nineteenth century, that a man may flirt with idols all he will without being tempted to spiritual fornication. Men have souls now as they always had. They have troubles to be appeased, anxieties to be quelled, consciences to be soothed, sins to be forgiven, as of old time. And if for these things they turn to images and idols, the works of men's hands, and to a priest, himself encompassed with infirmities, their intellect has not saved them from spiritual folly, and their nineteenth-century civilisation has not saved them from an idolatry identical in kind with that denounced by Hosea or Ezekiel.

For the people, few or many, who hold the doctrine of One only God in its simplicity, and who interpret it in the light of the teachings of Jesus and Paul, there is a great missionary work to do, in advising men of their high calling as sons of God, and in showing them both by precept and example, that in the great crises of life God Himself will be to them more than are priests and offerings, more than are masses and intercessions, and penances and absolutions.

One wishes that in the work we have to do we might look at least for countenance and encouragement from our Nonconformist brethren. They seem to have so much in common with us, and they have so much to endure from the very evils against which we strive, that we naturally think their cause is ours; but they do not like to hear us say so. They much prefer that we should amuse ourselves with disputes within our own ranks, rather than join our forces with theirs. And, indeed, their determination not to have us at all, at any price whatever, not to have Unitarians mistaken for their comrades, and not to become themselves mistaken for fellow-labourers with the Unitarians, has very distinctly influenced, we might not unfairly say perverted, the tone of their teachings. Liberal sermons and articles have been constantly published by them, denouncing old-fashioned tests of creeds, claiming, as H. W. Beecher claimed, that all who could believe in Christ sufficiently to use the Lord's Prayer, and to accept the general principles inculcated in the parables and the Sermon on the Mount are Christians. We hail these expressions with delight. We think our day of recognition has come; and then in words sometimes polite and regretful, sometimes with a rudeness both British and *British Weekly*, we are told that Unitarians have nothing to do in these matters. The difference between those who accept the Incarnation of our Lord, and those who do not, is fundamental; the difference between those who have a vital mystic union with Christ, who have Him (with capital H) in them, and those who only look upon him as a great teacher, is so tremendous that as religious workers they have no common ground.

All this aloofness and horror on the part of our orthodox friends shows us, surely,

that we must take our own ground and hold it firmly. Let those who will strive about names; but let those who believe in God, and despise old wives' fables; let those who are willing to carry their liberalism to its logical consequences; let those who have definitely determined that they will accept Christ as teacher, but will not accept any Church or Pope as dictator; let those who believe that Christianity is intended for the edification and the liberation of humanity, and not humanity for the glorification of Christianity; in a word, let those who have a definite belief in One God, and as decided a disbelief in the dogmas that would caricature His attributes, and raise up rivals to Him from His own household—let them understand that never was there a time when missionary work was more needed, never a time when it more clearly behoved us to use great plainness of speech. I am not advocating that our preaching shall all be controversial, only that it shall be faithful, persistent, and aggressive. Biblical criticism is winning its way all along the line. The very people who are ready to slander those who will not believe the supernatural birth fable, actually give up most of the texts that used to make the thing seem so sure. Our path is perfectly clear. My own distinctly Unitarian faith was never more strong, my assurance that God has given us a noble and unique work in our own country never more clear; and I am not without hope that whoever may be the next man to speak from this chair, he may have a year of glorious success to record in the way of genuine Unitarian missionary labour.

The Rev. J. M. Bass, B.A. was elected a member of the Conference. Officers for the ensuing year were elected as follows:—President, the Rev. S. Thompson; Vice-President, the Rev. J. Ruddle; Treasurer, the Rev. J. C. Hirst; Secretary, the Rev. W. R. Shanks; Auditor, the Rev. G. Ride; Committee, the Revs. C. Roper, A. H. Dolphin, A. W. Fox, C. J. Street, and Mr. A. E. Piggott.

It was resolved: "That the Conference again communicate with the Yorkshire Union as to holding services at Harrogate, and that it is willing to pay the travelling expenses of any of its members who may be invited to preach there."

Mr. Piggott, in an able speech, moved the consideration of the desirability of substituting a Memorial Service for the Lord's Supper, in view of the fact that many of the members were deterred from joining in the service owing to the introduction of the elements. A most interesting conversation followed, in which it was evident that a brotherly sympathy desired to meet the needs of all; and eventually it was decided to hold a Communion Service next year at 10 A.M., and a Devotional Service at 10.30 A.M.

It was reported that the Douglas Trustees had sold their building, and that after clearing off the mortgage, &c., the surplus would be held for a time with a view to testing any new development of Unitarian affairs in the Isle of Man.

At the afternoon meeting the Rev. A. HARVIE read a paper entitled "The Missionary's Enemies and how to meet them." He said that exception might be taken to the word "enemies." "Opponents" sounds better, and is more polite; but enemy has the sound of battle in it, and it is battle to-day that is wanted, whether we like it or no, to arouse our people from

their self-contented sleep, or their complacent satisfaction as they recline in their half-empty churches and watch their work being done for them. When a wave of sacerdotalism is sweeping multitudes before it; when the Nonconformist Churches are finding a common bond of union in their opposition to one of our fundamental beliefs, and are in consequence rigorously excluding us from their fellowship; when a celebrated writer and preacher can state publicly that the question of the Deity of Christ was settled long ago, and is not likely ever to be re-opened; when that statement can pass without note or comment; when so many of our own churches are confessedly weaker than they were a generation or two ago; when large and growing centres remain entirely in the hands of tri-theists and non-church-goers, without even an iron church of ours by way of protest; when Unitarian families die out and leaders pass away, and few, if any, arise to take their places; when the multitudes are more than ever alienated from all forms of religion—it is high time we took our swords in hand, looked well to our position, declared that he who is not for us is against us, and joined battle. The missionary finds general ignorance of what our faith stands for one of his strongest and most pertinacious foes. The antidote is education, and every opportunity must be seized for imparting accurate information as to our principles and beliefs. Another enemy is the theological opponent, who in and out of the pulpit is constantly denouncing our tenets. Our business is to attack these false statements and expose their fallacies without delay. Sometimes they come to our Unitarian lectures and think to disconcert the lecturer by asking endless questions; but they are generally ill-armed and may be made to serve a useful purpose. The greatest enemy is the indifference of people in all concerns of religion and theology. Believing as we do that the simple verities we have to offer would not only prove acceptable, but priceless treasures to the multitude of men and women around us, the apparent impossibility of gaining their ear even for a moment from their sports, their gambling, their trashy papers and their senseless fashion-following, brings fear as well as anguish to the missionary's heart. Yet an earnestness for God, for religion, for our form of faith, approaching that shown by the devotees of sport and fashion, would win fields for us day by day. The missionary will also find himself beset by misrepresentation, mistrust, calumny and false report. His sincere endeavours after others' good will be discounted by supercilious folk who believe no one capable of acting from pure motives. Again, there are the foes of his own household. That we are not a missionary Church seems to be the creed of some of our Unitarian families; and to popularise our faith in the highways and by-ways is repugnant to them. The two cries—"Let the people come to us if they want our message," and "Don't plant new churches where they may by any possibility injure old causes," are worthy of a people who have no love for their neighbours, no confidence in any save the old methods, no living faith in a living God. Lastly, the missionary's enemy is himself. Neither bodily strength nor



length of days is enough, and every mental and physical infirmity is an impediment. Zeal sometimes flags, and desire for recognition tempts into easy paths which lead not to the kingdom; lack of knowledge, want of proper method, absence of experienced counsellors are all hindrances, oppositions, and checks. The result of all our battling in this noblest of causes depends upon the spirit in which we use the weapons of our armoury and the blessing of Him for whom we work.

The discussion was ably opened by the Rev. H. B. SMITH, and was joined in by the Revs. W. Harrison, J. C. Street, S. Thompson, H. Williamson, and others.

Then, after the usual votes of thanks, &c., the meeting terminated, most of the members having tea together afterwards.

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

**Atherton.**—The school sermons were preached in Chowbent Chapel on Sunday July 10, afternoon and evening, by Rev. E. D. Priestley Evans, of Kidderminster. Large congregations, including many members of other denominations, and friends from Bolton, Leigh, Astley, Hindley, &c., assembled on both occasions, and Mr. Evans' able sermons were highly appreciated. At the morning service for scholars and teachers more especially, an excellent address was delivered by Mr. Frank Taylor, of Bolton, whose late father, as the speaker with evident emotion remarked, had received all the education of his boyhood and youth in the schools connected with Chowbent Chapel, and the earliest and most lasting religious impressions which had been the guide and mainstay of his after life, within those memorable walls. Special hymns and anthems were sung during the services, which all through were of a hearty character, and the collections for the school funds were upwards of £52. On Saturday the 16th the annual Field Day was held. Under the auspices of the Atherton Free Church Union, which includes all Nonconformists, a great united procession of nine Sunday-schools, of which the Unitarian happens to be the oldest and largest, took place. As many as 3,000 scholars and teachers, including a few members of congregations, with their respective school banners and varied bands, after meeting and singing together on the Volunteer drill ground, paraded the principal streets of the township, and then separated to their several schools to tea, and to their several fields for enjoyment. The Unitarian portion of the procession numbered 600. As the day was exceedingly fine, the great united procession was watched by large numbers of people whose interest in Sunday-schools could not but be quickened by the scene they witnessed.

**Blackley (Appointment).**—At a meeting of the congregation, held on July 17, the Rev. Wm. Holmshaw was unanimously invited to the pulpit. Mr. Holmshaw has accepted, and will commence his ministry on Aug. 7.

**Bradford.**—Last Saturday the scholars and teachers connected with the Chapel-lane Sunday-school, accompanied by a few friends, to the number of 240, had their annual excursion to Birchen Lea Farm, Wilsden, which is the property of the Chapel. It was an ideal day, and all present thoroughly enjoyed the outing. After tea Mr. Gathorne Hargreaves, the school secretary, was presented with a beautiful silver tea service and toast-rack in recognition of his valuable services to the school. The occasion was his marriage to Miss Amy Artingshall, of Manningham. The Rev. E. Ceredig Jones, M.A., who made the presentation, spoke in high terms of the work which had been done by Mr. Hargreaves, and wished him and his bride all the happiness that Providence could bestow on them. Mr. J. G. Slater and Mr. Byron Boothroyd, chapel wardens, and Miss Collins, superintendent, also bore testimony to the universal esteem in which the recipient of the gift was held by his fellow-workers in the school and congregation. On Monday Mr. Hargreaves and Miss Artingshall were married at Chapel-lane Chapel, the Rev. E. Ceredig Jones officiating. The service was fully choral.

**Bridgwater.**—The annual garden party was given on Saturday last by Mr. and Mrs. Holland at "The Lions." At 4.30 about 50 of the Sunday-school children sat down to tea; and at 5.30 about the same number of teachers, parents and friends. A great variety of games, &c., were engaged in during the evening. The weather was glorious, and a very happy and enjoyable time was spent by all. Hearty cheers were given for Mr., Mrs., and Miss Holland; also for the Rev. T. B. and Mrs. Broadrick.

**Bristol.**—In the National Art Competition, at South Kensington, Mr. J. Conway Blatchford, son of the Rev. A. N. Blatchford, of Bristol, has been awarded the gold medal for modelling from the life.

**East London Unitarian Sunday School Union.**—On Sunday, July 10, the third annual aggregate service of the above Union took place at the New Gravel Pit Church, Hackney. The schools represented included Walthamstow, Stratford, Stepney, Mansford-street, and Hackney—about 300 being present. The service was conducted by the Rev. S. Fletcher Williams, who took for his subject the "Education of the Will." A collection was made on behalf of the funds of the Union. It is hoped before the summer is ended to have a combined outing of teachers and elder scholars. The three schools, Highgate, Stepney, and Walthamstow, joined this week for their annual excursion to Epping Forest and to Southend-on-Sea. In all over 400 teachers and children have enjoyed the outing. The elder scholars only went to Southend.

**London: Domestic Mission, George's-row.**—The Window Gardening Society held its nineteenth annual flower show here on July 13, when 305 plants were shown by seventy-five exhibitors, including fifteen from the Children's Branch. Twelve window boxes, too large to be moved, were visited at the houses of their owners and were awarded two prizes and three hon. mentions. The plants were in very good condition, and the show was highly commended by Mr. Anderson, who, again, very carefully adjudged the prizes. A present of ninety flowering and foliage plants from Mr. F. Nettlefold further beautified the room, and these were afterwards given away as hon. mentions. At 8.30 a meeting was held for the presentation of prizes, Mr. Enos Howes, J.P., in the chair. Speeches were made by the Chairman, Rev. F. Summers, and Miss Busk, and songs and glees contributed by Miss Boetticher and the choir, which were greatly appreciated by the audience. The prizes were presented to the successful exhibitors by Miss Lucy J. Russell, who also said a few words. The meeting concluded with a unanimous vote of thanks to the chairman and all helpers.

**Newcastle-on-Tyne.**—On Sunday, July 17, the services in the Church of the Divine Unity were conducted by the Rev. Robert Collyer, D.D., of New York. In the morning the church was well filled, while in the evening the building was crowded to its utmost capacity. Dr. Collyer delivered two most inspiring sermons, which created a very deep impression. At the close of the evening sermon the preacher made reference to his former visit to this church twenty-seven years ago, and said how pleased he was to be invited once again to Newcastle. The closing hymn was Dr. Collyer's own, "Unto Thy temple, Lord, we come," which was sung with great spirit and heartiness to the "Old Hundredth." Our congregation, together with a great many sympathisers of the "Liberal faith," owe a deep debt of gratitude to Dr. Collyer for his services, which were so greatly appreciated by all.

**Reading.**—On Sunday last was celebrated the twenty-first anniversary of the church. Sermons appropriate to the occasion were preached by the minister, the Rev. E. A. Voysey, who has just returned from a wedding tour. The church was tastefully decorated with roses, &c., the rostrum being done entirely in white flowers, which were very effective and appropriate. There was a good attendance at both services, and the collections amounted to £6 1s., which is considerably in excess of previous years. Owing to the distance from other churches we had no visitors. There was an anthem at each service. During Mr. Voysey's vacation the services have been conducted by members of the congregation.

**Scarborough.**—The annual meeting of the West-borough Church was held on July 12, Mr. Morton, J.P., in the chair, when the report and balance-sheet were presented to the congregation. The general condition of the church is sound and healthy, the various agencies have been doing useful work, and there is a slight increase in the number of regular members. The finances show a satisfactory reduction of the adverse balance (which is met each year by the special emergency fund) and a substantial increase in the year's offertory, an increase steadily maintained during the ministry of the Rev.

E. L. H. Thomas, B.A. The chief feature of interest in the report was the account of the Improvement Scheme, undertaken last year as a Jubilee celebration, and brought to a successful issue at Whitsuntide, when the church was re-opened with new vestry, still-room, and ladies' room, electric lighting throughout, complete re-decoration of the church and schoolroom, and a new organ, built by Messrs. Wordsworth, of Leeds. Through the zeal and energy of some of the members and the generosity of many friends far and near, the work has been carried beyond the original aim, and made thoroughly complete. Over £700 was contributed, which meets very nearly, if not quite, the entire expenditure. The treasurer had to remark that the current finances have inevitably been affected by this special expenditure, and that there is still every need for constant effort in supporting the funds. In view of the effort so recently made, the sale of work due to be held in August has been postponed until 1899. The Committee were re-elected. After a short ministerial address the meeting closed with a vote of thanks to the chairman.

**The London Welsh Unitarian Movement.**—The closing service of the season in connection with the Welsh Unitarian Movement in London was held at Essex Hall on Sunday evening, and was conducted by Mr. D. Delta Evans, who gave a vigorous discourse upon "Three Essentials of a Religious Life," basing his remarks on 1 Cor. xiii. 13. The speaker wound up with an effective recital of Leigh Hunt's "Abou ben Adhem," which is graven upon the poet's tombstone. At the close of the service the secretary (Mr. Jos. Davies) read a statement of accounts up to date, which showed a deficit of some 15s.; but the collection that evening turned out to be over £2, so that they would not only be enabled to close the year free of debt, but would have a neat little balance in hand with which to commence the work of the next season. The Movement is now in the fourth year of its existence, and the struggle to raise the necessary funds to carry on the work has been a hard one, the biggest item of expenditure being now of course the rent of the hall; but the little band of workers have persevered, in spite of difficulties, in their efforts to disseminate the principles of liberal Christianity among the Welsh community in London, which it is estimated consists of some thirty thousand souls speaking their native tongue. Of this vast number hardly one-third, it is said, attend any place of worship, certainly they never attend at any of the Welsh chapels or churches (of which there are over forty). There is therefore a wide field for Welsh mission work in and around the metropolis. It is hoped to resume these services early in September. Mr. Delta Evans, we understand, has generously promised to speak at least once a month.

**Whitby.**—Flowergate Old Chapel has been re-opened by the Rev. F. Haydn Williams after thorough renovation of the interior.

At Burton Latimer, a large and growing village in Northamptonshire, a School Board was elected a few years ago in view of deficient school accommodation, but the Department sanctioned an enlargement of the Church schools, and refused to meet the wishes of the Board. Last year a further refusal was received, and it was therefore decided by the Nonconformists of the district at once to build undenominational schools, with a view to obtaining a grant and placing them under the control of the Board. On Tuesday afternoon memorial-stones of the new buildings were laid by Mr. Albert Spicer, M.P., Dr. Clifford, Sir Philip Manfield, and others. In the evening a public meeting was held.

**TO CORRESPONDENTS.**—Letters, &c. received from R. A. A.; A. B.; H. B.; H. V. C.; G. G.; H. G.; H. W. H.; J. P. H.; W. J. J.; W. A. L.; G. M.; T. M.; L. T.; W. J. T.; A. W.; F. H. W.; P. H. W.

THE reason why people so ill know how to do their duty on great occasions, is, that they will not be diligent in doing their duty on little occasions.—*Guesses at Truth.*



## OUR CALENDAR.

SUNDAY, JULY 24.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.  
 Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.  
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. JOHN DALE.  
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.  
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.  
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.  
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M., Supply, and 6.30 P.M., Mr. E. C. SAPHIN.  
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.  
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. W. C. BOWIE.  
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.  
 Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.  
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M., and 7 P.M., Rev. A. FARQUHARSON.  
 Morning, "Judge Not." Evening, "Who are the Atheists?"  
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.  
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.  
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Mr. B. B. NAGARKAR.  
 Mansford-street Church and Mission, Bethnal Green, 11 A.M., Rev. W. G. CADMAN, and 7 P.M., Mr. J. W. BROWN.  
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M.  
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M.; 3 P.M., Service for Children, Rev. S. FARRINGTON.  
 Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.  
 Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.  
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. H. W. PERRIS.  
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.  
 Woolwich, Masonic Hall, Anglesey road, Plumstead, 11 A.M. and 6.30 P.M.

## PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.  
 BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.  
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.  
 BLACKPOOL, Bank-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.  
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.  
 BOOTLE, Free Church Hall, Stanley-road, 11 A.M., Mr. WORTLEY, and 6.30 P.M., Rev. MELSON PIDGEON.  
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.  
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.  
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.  
 CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.  
 DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.  
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.  
 EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. W. H. HOWE.  
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.  
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE.  
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.  
 LIVERPOOL, Renshaw-street Chapel. Closed until Sept. 4th.

MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.  
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.  
 MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. W. R. SHANKS.  
 OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UPTON, B.A., B.Sc.  
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.  
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.  
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. W. R. SHANKS.  
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.  
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.  
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.  
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. F. TEESDALE REED.  
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.  
 WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.  
 YORK, St. Saviourgate Chapel. Closed for Cleaning.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

**SOUTH-PLACE ETHICAL SOCIETY,**  
 SOUTH-PLACE, FINSBURY.—July 24th, at 11.15, F. S. MARVIN, M.A., "Humanity as a Religious Idea."

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 STEINWAY HALL, PORTMAN-SQUARE, W.—July 24th, at 11.15, Dr. WASHINGTON SULLIVAN, "Mrs. Humphry Ward's 'Helbeck of Bannisdale.'"

## BIRTHS.

EPPS—On July 17, at Norfolk House, Beulah-hill, Upper Norwood, the wife of James Epps, jun., of a daughter.

## MARRIAGES.

HOLT—WOODCOCK—On July 19th, at St. Mary's Church, Abberley, Worcestershire, by the Rev. J. L. Moillet, Rector, George, eldest son of Alfred Holt, Aigburth, Liverpool, to Mary, only daughter of John Rostron Woodcock, M.D., Abberley, Worcestershire.

RATHBONE—HADDOCK—On July 14, at St. Michael's-in-the-Hamlet, Liverpool, by the Rev. Arthur Gamble, assisted by the Rev. H. Gresford Jones, Vicar, Arnold Richard, son of the late Benson Rathbone, of Liverpool, to Eleanor, only daughter of the late James Haddock, of St. Helens.

SLADE—BEALE—On the 19th inst, at the Church of the Messiah, Birmingham, by the Rev. L. P. Jacks, George, eldest son of the late George Penkivil Slade, of New South Wales, and Annette Marland Slade, of 38, Holland Park, W., to Edith Mary, elder daughter of Charles Gabriel and Alice Beale, of Maple Bank, Edgbaston, Birmingham.

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## SOUTHERN UNITARIAN ASSOCIATION.

ANNUAL MEETING at BOURNEMOUTH (West Hill Church) next WEDNESDAY, July 27th, 1898.

Luncheon, 1 P.M. Religious Service (Preacher, Rev. CHAS. HARGROVE, Leeds), at 4 P.M. Tea at 5.

PUBLIC MEETING at 7 P.M. Speakers: J. Cogan Conway, Esq., President S.U.A.; Rev. Jas. Harwood, B.A., and Howard Chatfield Clarke, Esq., as representing the B. and F.U.A., London; Revs. Andrew Chalmers, J. Warschauer, M.A., &c.

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